

THE *Yainey. Riches*
WHOLE DUTY
OF A
Christian.

CONTAINING
All things Necessary, both as
to what He is to *Know*, and *Do*,
for the obtaining a HAPPY
ETERNITY.

To which is Added,
More particular Directions, *How to*
Prepare for a Comfortable Death.

If ye *Know these things*, Happy are ye if
ye *Do them*, Joh. 13. 17.

L O N D O N,
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The CONTENTS.

O <i>F: the Scriptures.</i>	Pag. 1
Of God.	4
Of the Trinity.	6
Of Creation.	7
Of Providence.	9
Of the Angels.	10
Of Man by Creation.	12
Of the Fall of Man.	16
Of Man's Recovery.	18
Of the Sacraments.	21
Of Baptism.	21
Of the Lord's Supper.	189
Of the Creed.	23
Of the Ten Commandments.	31
Of the Lord's Prayer.	40
Husbands and Wives Mutual Duties.	52
Their Prayer.	58
Husbands Duties.	62
Their Prayer.	64
Wives Duties.	67
Their Prayer.	69
Prayer for safe Child-bearing.	71
Thanksgiving after Deliverance.	73
Parents Duties.	75
Their Prayer.	81
Childrens Duties.	85
Their Prayer.	87
Masters Duties.	90
Their Morning and Evening Prayer with their Families.	94
Servants Duties.	102
	Their

The Contents.

<i>Their Prayer.</i>	106
<i>Duties of the Aged.</i>	110
<i>Their Prayer.</i>	111
<i>Duties of the Young.</i>	115
<i>Their Prayer.</i>	121
<i>Duties of the Rich.</i>	125
<i>Their Prayer.</i>	131
<i>Duties of the Poor.</i>	135
<i>Their Prayer.</i>	139
<i>Duties of the Sick.</i>	144
<i>Prayers for the Sick.</i>	149
<i>How to spend Every Day well.</i>	158
<i>Morning Prayer.</i>	166
<i>Evening Prayer.</i>	169
<i>Grace before, and after Meat.</i>	172
<i>How to spend the Lord's Day.</i>	172
<i>Morning, and Evening Prayer for the Lord's Day.</i>	177
<i>Directions as to Prayer.</i>	185
<i>Directions as to Reading and Hearing the Word.</i>	187
<i>Directions as to the Lord's Supper.</i>	189
<i>Duties Before, At, and After Receiving.</i>	190
<i>A Prayer Before, or At Receiving.</i>	193
<i>Meditations before we receive the Bread.</i>	193
<i>When we Receive the Bread.</i>	199
<i>When we Receive the Cup.</i>	201
<i>A Prayer After Receiving.</i>	206
<i>How to Prepare for a Comfortable Death.</i>	210
<i>Prayers for a Comfortable Death; to be added to our daily Devotions.</i>	234
	T O

TO ALL
Young Persons.

THe ensuing Collection was made for your Information, and Assistance, in the whole course of your lives. The Design of This Preface is to persuade you to be wise, to be good betimes, without delay; to beware of Compliance with a careless Age, or depending upon a late Repentance, so Common and Pernicious.

In order to which,

(1.) Set your selves with full purpose of Heart to serve God, though you have very few to bear you Company. Get a spirit of Fortitude, Courage, well-grounded, undaunted Resolution to go against the stream of corrupt Nature,
B Satan's

The Epistle Dedicatory.

Satan's Temptations, and Carnal Reasoning; In a way opposite and contradictory to the greatest number, who are Children of the Devil; Christ's is a little Flock. (a) *The whole*

(a) Lu. 12. 32.

(b) 1 Joh. 5. 19.

(c) Ex. 23. 2.

(d) Ps. 141. 4.

(e) Ps. 75. 8.

world lyes in wickedness. (b) Follow not a multitude to do evil. (c) Eat not of their Dainties, (d) least you drink of their Cup, (e) and fall with them into the Infernal Pit. The more Epidemical and Infectious a Disease is, 'tis not the more taking or inticing, but Dangerous; be you the more cautious and circumspect. Fear not the name of Scrupulous or Precise, wherewith the Devil in his Disciples frights so many from Their Duty, so evident, obvious, and convincing, that They are forc'd to Run away from Themselves to get rid of the Obligation and Conscience of it; and to imploy their wit to find out Evasions from it; to smother and stifle the Convictions of a future Reckoning; while their best Reason is unable to ensure their Presumption, or to give them such
Assu-

The Epistle Dedicatory.

Assurance as Men ought to have in a Case wherein to be mistaken is to be remedilessly undone. Caleb (was of another Spirit) encouraged the People of God in their march, whilst all his Companions damp't their Hopes, stopt their Progress, brought an Evil Report upon the Land of Canaan. Upright-hearted Micajah, though he knew he should make himself ridiculous by being singular, and 'twould cost him Imprisonment at least, to be sincere, goes against the Advice of four Hundred false Prophets. Noah walked with God, when all flesh had Corrupted their ways. Lot held fast his Integrity, when he only was found Righteous in Sodom. Though true goodness was left alone in the person of one single Eliah (as he once supposed) even then to be Pious, was to be Wise, and his Duty. Heaven's worth all our pains of getting thither, though we could see none go before or after us in the way, and that every where spoken against. The sons of God are blameless and harmless without Re-

The Epistle Dedicatory.

*buke, in the midst of a crooked and
perverse Generation; and hold fast*

Christ's Name even where
(f) Ph. 2. 15. Satan's seat is. (f)
Rev. 3. 17.

*They are Fools indeed,
who are Contrary minded to the Infalli-
ble determination of the exprefs Word
of God, which is able to over-balance
the Suffrages of all the world, though
all mens minds in it were perverted;
and shall stand Immoveable as a Rock
alike in all Ages to the End of the
world. Nothing that's Prodigally loosed
on Earth in compliance with a lichen-
tious Generation, shall be therefore loosed
in Heaven, nor the Conditions of
obtaining that Happy place, easier, though
most live as if they had found out a
nearer way to it than ever God re-
vealed. Not one Iota of his Law,
which makes the way narrow, and
the gate strait, shall pass away, not-
withstanding the looseness of the Times
we live in. The Heavenly Treasure
abates nothing of its price, whether
men think good to give it, or whether
They*

The Epistle Dedicatory.

They will forbear. True Wisdom hath no meaner Esteem of it self, because Folly entices, gains, and entertains the multitude and grandure of the world, which neither Justifies Crimes, nor will Alleviate Punishment: The old World sinned together, and were drowned together: The wicked shall be turned into Hell, and all the Nations that forget God (g). Let's have but the Approbation of (g) Pl. 9. 17. a good Conscience on our side, and we may well despise the Censure, and Dissent of all Mankind; who shall e're long be of the same mind with us, that the saving our Souls, and being Happy for ever, is so supremely Necessary, that nothing else, compared with it, is so besides. And we need no Teacher to inform us, that we must do necessary Things; Necessity justifies the Wisdom and Honour of doing all that it Commands, and usually gives Ability to do it; making us Confess Powers that we thought not our selves to have, and to exceed all our known Abilities.

The Epistle Dedicatory.

Is it not wiser and safer, to follow the direction of a known undoubted Friend, who is Wisdom, Love, and Goodness it self, as impossible to advise us ill, for our wrong or loss; to perswade us into a course of life of which we shall ever have cause to complain, or repent of, as to deny Himself? or to give ones self to the Conduct of the Devil, a professed malicious Enemy to God, Goodness, and the Souls of Men; and believed to be so, as universally as he is believed to be at all? Sin is his standing Counsel, recommended to the world by his Instruments. His wiles we are sure are devised for our Perdition; Therefore to hearken to Him, is wilfully to tread in a snare, which we know is laid for our life.

Religion abridges us of nothing but Sin, which is rank Poison to our Souls; and exchanges the momentary Pleasures of it, for the perpetual peace of a good Conscience. The Pleas Sinners use for their vitious Lives, are all such
as

The Epistle Dedicatory.

as any man who will be but faithful to his own Soul, may as easily Answer, as Invent, and see abundant Reason to be singular rather than sinful and careless. Ask them if they ever knew any carry the Comfort of his Sins out of the world with him; and what themselves will be like to think of their doings, when they shall think them over at Death, and in Eternity. If the pleasures of Sin for a season, be worth the venturing endless Torments; and if the number of Sinners that run so great a hazard, are well satisfied in their minds, that it will moderate all their Sufferings, to remember what they have enjoy'd; That Hell is not so Hot, nor so Lasting, as to keep them out of it; and to be preferr'd before the necessary means of their prevention, which would bring them as near Immortal Joies, as their next Heir is to their Earthly Inheritance; and is the better Estate for being out of this world, which is of so uncertain, so short a continuance. Did Heaven but stand in

The Epistle Dedicatory.

the same account with them now, as it will when that great Gulph shall obstruct their passage, they would pursue it with such vigorous and continued Endeavours, as never proved unsuccessful. The difficulties of Religion are Insuperable only to the slothful, the Coward, the inconsiderate, who have never made a thorough Tryal of it, nor duely considered its Reward; who would attain the end, without the means; go to Heaven by descent, without discomposing themselves, in putting off Dispositions and Affections Incompetible to that Holy place. There is no Lion in the way to a resolved Mind; and if there were, little David grappled with, and slew both a Lion and a Bear; and from thence was encouraged to enter the list with the Un.circumcised Philistin, and overcame him.

(2.) *Beware of that infinite hazard of a Death-Bed Repentance; of venturing Eternity upon your last Breath.*
Make

The Epistle Dedicatory.

Make Religion your early, your continual Business, your Duty, your Obligation; which will administer a delightful Reflection on your following years, prove the truest Frugality and Improvement of Time, the greatest ease, and quiet, comfort, and safety both of Life and Death. Those that now load themselves with guilt under the delusion of Pleasure, that gives them secret disquiet while they are laying it on, treasure up shame and sorrow for the time to come, horror and despair for a dying hour. All men seek the Lord some time or other; only wise men betimes, while he may be found. Old Age is the Lot but of a very few, grievous and burthensom enough of it self; but disconsolate and oppress indeed, when Men come to possess the Diseases, and Infirmities of it, together with the Iniquities of their youth; bitter, if not fruitless Repentance for their mispending it. Yet Death observes not the Course of the Law of Nature, but the Determination of God.

The Epistle Dedicatory.

Boast not thy self of to Morrow, for thou knowest not what a day may bring forth. (b) Possibly

(b) Pro. 27.1. this day may bring forth thy Death, how then shall to morrow bring forth thy Repentance, or make thee another Tender of this day's rejected Salvation. Every day puts a Period to many lives, as well secured as ours, and who have had the same Reason of Hope with our selves. No man ever miscarried because his life was short, but bad: 'twas no loss to Gideon, that he returned from

Victory before the Sun was up. (j) There's no danger of being wise and good too soon; but all the wisdom to be learnt in another world, comes too late to remedy any final miscarriage in this. We may be instantly surprized by Death, or a Disease that incapacitates us to call for Mercy in general; much more to make our selves meet for the Inheritance of the *life*.

The Epistle Dedicatory.

The face of Death will have a sad Appearance to those that have loitered, unthriftilly trifled away their Time; that never knew the worth of it until their last hour, and they have their work to do. Eternity at Hand, gives value to all Holiness and Sense of God in spite of the world, and lessens all things else into less than nothing, and Vanity; imprints a ghastliness and horror upon wickedness and sensuality. The Thirty pieces are nothing worth, and the Innocent Blood above all value, when Men suffer in the Agonies of Conscience, and fears of the approaching Judge. An House-ful of Silver and Gold will not buy a Man to resist God, when the Terrible Majesty appears to him: nothing is so precious then, that a man will not fling to the Bats and Moles. When the Breath is going out of the Nostrils, how precious is sincere Holiness to those that have slighted it as a thing of nought. As if the great Truths of God's Word were never true till a day or two before we die.

The Epistle Dedicatory.

die. But these things are always so rich and valuable. True Wisdom is always so precious, that it disdains to borrow Esteem from a Minute of Extremity. And therefore, it mostly falls out, that those who would have none of its Counsel, and despised all its Reproofs, when they come to seek it now, cannot find it, but it laughs at their Calamity, and their Misery confutes their Confidence.

A good Death is the natural consequence of a Holy life; else, there's no such thing in Nature, nor Grace neither, except by a Miracle of Grace. The most profligate and obdurate, cannot but think that they must repent, and acknowledge the Prudence and safety of the Religious, whom they condemned. They own their own folly and mistake, when it's too late to remedy: They desire to die the Death of the Righteous, and promise to live their life too, if they recover from sickness. And if a Holy life be then looked upon necessary to be lived, it cannot be sufficient

The Epistle-Dedicatory.

sufficient meerly to resolve it. Religion never gave any man a Dispensation to Sin, that's one thing. We have entered into a Covenant with God to forsake the Devil and all his works. The Conditions of our Salvation, are our giving up our selves, Bodies and Souls, not a dying, but a living Sacrifice unto God.

(i) Rom. 12. 1.

(i) To deny ungodliness and worldly Lusts, and to live Soberly, Righteously, and Godly, in this present world. (k) The wicked must not only forsake

(k) Tit. 2. 11.
12.

his ways, and the unrighteous man his thoughts; return from all his wickedness that he hath committed, unto the Lord, but keep all his Statutes, and do that which

is right, (l) asquire and exercise the Habits of every Grace, as well as mor-

(l) H. 55. 7.
Ez. 18. 21.
And 33. 14.

tise and overcome all Corrupt Affection, and virious Inclinations. Christ gave himself for us that he might redeem us from all Iniquity, and purifie
unto

The Epistle Dedicatory.

unto himself a peculiar People, zealous
(m) Tit. 2. 14. of good works. (m) He bare
our Sins in his own Body
upon the Tree, that we being dead to
(n) 1 Pet. 2. 24. Sin, should live unto Right-
teousness. (n) And is it
Reasonable that this should be wholly
frustrate by those supposed to be Re-
deemed by Him we dishonour, and
endeavour to make void the purpose
and design of his Sufferings, and Re-
demption, if we think them to be a
shelter for our ungodly Living. The
Gospel (the highest display of Mercy)
is not a Salvation of men, in, but from
Sin; and by Repentance means a Re-
formed course of life; and only by very
silent Intimations (the Tract of which
is hardly discerned) leaves it possible
that he should pluck some as brands
out of the fire, by giving them Repen-
tance at last: whereas, this is now be-
come the only Repentance in use, the
universal Refuge. But, the goodly price
of a Death-Bed Repentance, at which
God is prized by most, even then
when

The Epistle Dedicatory.

when Religion is at the lowest, is rejected with Indignation, and the Everlasting state purchased by it, may be sadly called an Aceldama, a Field of Blood.

It's in vain to ask whether God cannot save a Man after a vitious life, since his own will seems to restrain his Power; that he will not save men without a recovery to Holiness. He is Holy, Just, and True, as well as Merciful. The same word that Informs us He is merciful and gracious, likewise tells us, He will by no means clear the guilty. (o) That, if we live after the flesh, we shall die. (p) That He cannot lye, nor deny Himself. I have no pleasure in the death of him that dieth, saith the Lord; wherefore, turn your selves, and live; (q) Implying, except we turn to him, his Mercy will do us no good. What Reason have we to expect it, which we have used to evil purposes, and his dishonour? that
he

(o) Ex. 34. 6. 7.

(p) Rom. 8. 13.

(q) Ez. 18. 34.

The Epistle Dedicatory.

he should work Miracles for us, while we despise the means? Cause the Sun to stand still for us, because we have trifled away our day? Turn Stones into Bread, for us who have been slothful, and are ready to perish? That he should stand ready for us with that grace at last, which we have so long refused, and rejected. God is as peremptory for the Time, and Season, as for the Duty it self. There's a Time when he will not be found, nor accept our Offering. The Day of Grace, lasteth not so long as the Day of his Patience: The fruitless Fig-tree stood still in the Vineyard, uncut down, but withered away under that fatal Curse, Never fruit grow on thee more.

(r) Mat. 21. 19.

(r) Though He will pardon the Infirmities of the sincere, yet there's a certain Period set for the return of Sinners, beyond which, all their Industry is ineffectual. (s) Jerusalem neglected the day of her Visitation, and the things

(s) Gen. 6. 3.

Il. 6. 9, 10.

Ex. 24. 13.

Rom. 11. 8.

Rev. 22. 11.

of

The Epistle Dedicatory.

of her Peace were irrevocably hid from her Eyes : Esau found no place of Repentance (in his Father) though he sought it carefully with Tears : The foolish Virgins saw, and were troubled, that they wanted oil, and endeavoured after it, but too late, the door was shut, and no knocking powerful enough for their admission.

The design of the Parable of the Vineyard, (1) (so grossly abus'd) where those that (2) Mat. 20. 1, &c. went into it at the last

hour, were rewarded equally with those that bore the burden and heat of the day; was to teach the Jews, that, though God had chose them first to be his People, yet at the Eleventh hour (i. e. in Gospel Times, or end of the world) He would call in, accept of, and reward, the Gentiles as largely as they, notwithstanding their repining and murmuring at this his Grace and Mercy; the Reward being to all of Grace, and not of Debt. At least it's no Advantage or Encouragement to those that

The Epistle Dedicatory.

that are call'd upon and ingaged, yet refuse, and delay coming in, till old Age; Adjourn their serving God, to their going out of the world; for those that went in at the Eleventh hour, were not call'd before, but found standing Idle, because no man had hired them.

And, for the Thief upon the Cross
Lu. 23. 33, &c. (that hath stole away so many Souls for the Devil)
It's a bare Example, not confirm'd by any Promise: It's a single Example, without a parallel in the whole Word of God: It's an extraordinary Example, ranked among the Miracles Christ wrought when he left the world: It's an Example impertinently alledg'd to warrant delay in us, who have the sound of the Gospel continually in our Ears, yet wretchedly cheat our selves of the Remedy of our miserable Condition, by adjourning the use of it to a late and uncertain futurity, which seldom or never succeeds well. Vain Men, to conclude an Universal Law, from
one

The Epistle Dedicatory.

one single Instance; a personal Grace and Privilege, extended to that one Person, that stood close to that Sacrifice, that was offering it self up to God; when the Conqueror was Triumphant over Principalities and Powers, and making a shew of them openly upon the Cross; and displaying the Power of the dying Mediator, to forgive Sins in his lowest Humiliation. The Scriptures, that are an History of more than Five Thousand years, have but this one Instance of one accepted upon a Death-Bed Repentance; and in that, such an extraordinary Conjunction of Circumstances, as will never fall out again. No man professing Christianity, hath any Reason to expect to fare as this Thief did, till Christ come into the world, and suffer again, and that between two Thieves, and he be alive at that time and place where he suffers, and be one of the Thieves, and the good one too; exercising so many Acts of a true Repentance and lively Faith

Col. 2. 14.

The Epistle Dedicatory.

Faith in Christ, when (probably) first Preached to him; when he saw him in so despicable a state, under all the Infamy and Misery of a shameful and painful Death, and nothing to make such a greatness as he ascribed to him, probable; which will never be.

They dreadfully mistake themselves, that crowd up Repentance into so narrow a Room, as a Sick-Bed, when Men have scarce Time to reckon up all the particular Duties that make it up. That imagine the Tree that hath been always Barren, should bring forth good Fruit now it is a cutting down: That a man should live a life of Holiness, when he is just a dying: That a weak infirm Person, of disabled, disturbed faculties, should Build that in Three days, which others, notwithstanding all their Abilities and Diligence, find hard enough to do in Forty years: That those who have had the knowledge of God, and been call'd upon all their lives, to give

The Epistle Dedicatory.

give up themselves to him, should be accepted when they pour out to him, in stead of the generous Spirits of life, the Lees and Dreggs of it. When the Blood cools in the Veins, and the Spirits are ready to stand still, the Season of the Pleasures of Sin are over, and a man is no longer to live where they are; to cast himself upon Religion, when there's nothing else to vie with it, when all things else fail: That he must take us in at night, though he hath in vain stretched out his hand to us all the day long. As if this state were prepared only for a Stage for Men to act their Vices and Exorbitances upon, and then God should remove them to Heaven, that have but just begun to acknowledge him by some weak Devotion extorted even out of Necessity, and given the Bulk of their Time to Sin: That have sacrificed the Male of their Flock to Lust, and even with Impious Designs, kept the Corrupt thing for him. That the easie Toak, the
light

The Epistle Dedicatory.

light Burden, which cost the Son of God his life to obtain Heaven upon, an Intollerable Load, and to be had on easier Terms. That God should have only the faint and feeble Services of a Death Bed, for his Mercies vouchsafed us all our days. That he should accept of such a Commutation for the Obedience due to him, as a Death-Bed Repentance, a few Sighs and Groans, Tears, Promises, scatterings of Devotion, in exchange for all our Duties, sufficient to expiate a whole life of Impiety; with a Breath to retract all the dishonour we have done him in it. As if he had made us to take the delights he most abhors, and after all to give us such a stupendious Reward. From the Word of God Men have no Promise to warrant such a Confidence; If they have, let them skew it; if they have not, they must thank (or rather Condemn) themselves, for bringing themselves into a Condition without the Covenant, without a promise, hopeless, and miserable. And oh how
mise-

The Epistle Dedicatory.

*miserable must he needs be, that lyes upon the brink of Eternity, incoun-
tering the throws and horrors of an
Imminent Dissolution, the doubts what
will become of him in another world,
the fears of Hell, the uproars of a
guilty Conscience; whom God hath left
to the Boyling Sea of his own Ter-
rors, and thrown him out no Anchor
of Hope?*

THE



THE
Whole Duty
OF A
CHRISTIAN, &c.

Of the Scriptures.

THE Scriptures contain a Continued *History* of the *Church*, from the beginning to the end of the World ; and all things necessary to be known, believed, and practised : for *Moses* and the *Prophets* delivered whatsoever God required them, (*a*) and *Christ* made known the last and full Will

(*a*) Deu. 4. 2.
Mal. 4. 4.

of his Father (b) to his *Apostles*, who faithfully delivered what they received of Him. (c) As to the substance of it, 'twas ever the same; The *Apostles* saying none other things, than those which the *Prophets* and *Moses* did say should come. (d) And a woe is denounced against those that shall add to, or take away from it. (e)

(b) Mar. 28.
20.
John. 14. 26.
& 15. 15.
(c) Aët. 20. 27
1 Joh. 1. 3.
(d) Aët. 26.
22.
(e) Gal. 1. 8. 9.
Rev. 22. 18.
19.

Their Divine Authority appears, from their wonderful preservation; the Testimony and constancy of Believers in all Ages; the Heavenliness and Efficacy of the Matter; the simplicity, sincerity, and agreement of the Per-men; Miracles wrought to confirm them; their Antiquity (being much Antienter than any other writing;) the malice of the Devil, and wicked men against them; together with the testimony of the Spirit in the Hearts of the Faithful.

At first *Moral duties* to God and Man, (f) Ro. 2. were Engraven on mens Hearts, 14. 15. (f) and other things carried down by faithful tradition. But when Men were much multiplied, their lives shortened, and greatly degenerated; that the Divine Will might be an Infallible standard of true Doctrine,

Of the Scriptures.

3

ctrine, and preserv'd uncorrupt to the end of the World, it was committed to *writing*, by God himself, (*g*) by *Moses* at Gods command, (*h*) by (*g*) Ex. 31. 18. Holy men, whom he stirred up (*h*) Ex 34. 27. and inspired (*i*) one after another according to the necessity of the times; by degrees, so much in all Ages as was sufficient, until the whole Canon was finished. (*i*) 2 Pet. 1. 21.

The *Old Testament* is divided into *Moses* (or the Law) and the *Prophets* (*k*) because penned by them, and delivered to the Church of the *Jews*. The *new Testament* was writ by the *Evangelists* and *Apostles*: the originals kept in the Churches they planted, and compos'd into one Volume (as is suppos'd) by St. *John*, the last of the *Apostles*; as the *Old Testament*, by *Ezra*, *Nehemiah*, *Malachi*, the last of the *Prophets*. (*k*) Mat. 7. 12. Luke 16. 29. and 24. 27.

They were writ in *Hebrew*, the mother language of the *Jews*; and *Greek* the most common language of the *Gentiles*. And as the first Edition, so after Translations ought to be in the vulgar Tongue, to be understood, and read of all, who are to Live, and be Judged by them.

Of the Scriptures.

They were written for our Learning and Comfort, (*l*) to be a Lamp unto our Feet, and a light unto our Paths, (*m*) to give wisdom and understanding to the simple (*n*) are profitable for Doctrine, for reproof, for correction, for instruction in Righteousness. (*o*) Ignorance of them is the mother of error, not of devotion (*p*) hid only to those that are lost. (*q*) We are therefore to give attention to reading, (*r*) to search the Scriptures, (*s*) to have them dwell richly in us in all knowledge, (*t*) to delight and meditate in them day and night, (*v*) such as do are commended, (*w*) and blessed is he that readeth, and he that heareth the words of this Prophecie. (*x*)

Of God.

THat he is, appears from the wonders of Creation and Providence, the Harmony, and regular order of the World, decay and corruption of things in it, the several vicissitudes of Night and Day, Summer and Winter, the production, natural Actions,

Of the Creation.

7

ten, and the Divine Person of the Holy Ghost proceedeth. These Three are all One in Nature, Essence, Will, Consent, Virtue; what the One doth, the Other doth also. Yet, how in that most simple single Essence there be several subsistences of Persons, truly subsisting three in one, and one in three; differing, but not divided; several, yet the same; all one for their Nature, all distinct for their Persons, is a Mystery rather Reverently to be believed and adored, than Curiously searched into.

Of the Creation.

GOD in the Beginning of Time, by the Word of his Power, in Six Dayes made all things of nothing, for himself, and all very good. He made the *First Day*, Heaven, and Light. *The Second*, The Firmaments. *The Third*, Earth, Grass, Plants, and Trees. *The Fourth*, Sun, Moon, and Stars. *The Fifth*, Fish, and Fowl. *The Sixth*, Beasts, Creeping Things, and Man. Thus in three Dayes the Parts or Body of the World was gradually laid: As, The *First Day*, He made the Highest Heavens, and came down so low as Light. *The Se-*
C 4 *cond,*

cond, lower, The Firmaments, and the Ayr. *The Third*, lowest of All, He separates Earth and Water. In three Dayes more, and in the same order, they are finished : For, on the *Fourth Day*, The Heavens which were made the *First Day*, are decked with Sun, Moon and Stars. *The Fifth Day*, the Firmaments which were made the *Second Day*, are fill'd with Fish and Fowl. *The Sixth Day*, the Earth which was made the *Third Day*, is Replenished with Beasts and Man. He provided for his Irrational and Rational Creatures, Habitations and Food, before he made them : fills the Earth with plants and nourishment, before he brought them into it ; abundantly furnished with all things for necessity and delight.

He first produced a Rude undigested, formless Mass ; and out of it drew the 4 Elements, by fetching one contrary out of another ; as Light out of Darkness ; The Firmament out of Emptiness ; dry Earth out of water. Then the compounded Bodies out of the same Elements. At first, the confused Heap : Then things without *Life*, as Light, Firmament, dry Land, Seas : Then things that had *Life* but no *Sense*, as Grass, Herbs, Trees : Then things that had *Life* and *Sense*, but no *Reason*, as Fowl, Fish, Birds, Beasts, Creeping Things : lastly,

Of Providence.

9

ly, those that had *Life, Sense, and Reason*, as *Man*, the perfection and Compendium of all. In simple Bodies, he began with the most perfect, but in mixt Bodies, with things more Imperfect.

Of Providence.

PROVIDENCE is the constant Influence of the Divine Being upon the whole Creation, preserving and upholding the several Beings, and Faculties of all his Creatures; perpetuating their several kinds by a continual Succession; providing them agreeable Provision; permitting, directing and governing their several Motions, and Actions, to the great end of his own Glory, and other ends of their Creation, subordinate to that End.

It reaches to Insensible (y) and Irrational Creatures (z) is more concern'd for man, for whom next to his own Glory, he made all things (a) Regards, Manages,

(y) Pl. 135. 7. and 147. 18. and 148. 8. Mat. 6. 30. (z) Psalm. 36. 6. and 104. 21. 27. and 147. 9. Mat. 10. 29. (a) Gen. 1. 28.

C. 5.

and

and over-rules all things in the World (*b*) and all the Actions of men in it, whether Natural (*c*) Casual (*d*) Good (*e*) or Evil. (*f*)

(*b*) Psa. 97. 1. and 103. 19. Ec. 5. 8. Dan. 4. 35.
 (*c*) Act. 17. 28. (*d*) Exod. 21. 12. 13. 1 Sam. 9. 16.
 and 14. 42. 2 Ch. 18. 33. Ps. 16. 33. and 18. 18.
 Jon. 1. 7. Act. 1. 26. (*e*) Ezr. 7. 27. Jo. 15. 15.
 (*f*) 2 Ch. 10. 15. Ez. 14. 9. 2 Th. 2. 11.

Of the Angels.

ANGELS are Intellectual Spirits, created by God, good, but mutable (*g*) the first day (*h*) to do his pleasure.

The *good Angels* are secur'd from falling by Gods unchangeable Decree, and Christ their Head. (*i*) They have degrees and orders among them, (*k*) readily execute the Will of God, especially in praising of him, and attending upon his Servants. (*l*)

(*g*) Job 4. 18. (*h*) Job. 38. 7. (*i*) 1 Tim. 5. 21.
 Col. 1. 20. Eph. 3. 15. (*k*) Col. 1. 16. (*l*) Ps. 91.
 11. 12. Mat. 18. 10. Heb. 1. 14.

The

Of the Angels.

FR

The *Evil Angels* were, and continued good until the seventh day. (m) In their fall they had a Ring-leader, call'd the Devil, Satan, the great Dragon, the old Serpent, *Belzebub*, the Prince of Devils. Ever since their fall they have been Enemies to all Good, and promoters of all Evil. Their malice is against all mankind, especially those that are most like God, (n) their power is limited by him (o) greater over the wicked than the good. (p) Their present punishment is, loss of Heaven, which they see others enjoy; utter despair of ever being happy; fearful expectation of the dregs of Gods wrath for ever, which shall compleat it. (q)

(n) Ge. 3. 15.

Job. 1. 6. &c.

Zac. 3. 1.

Re. 12. 10. 17.

(o) 1 Ki. 22. 22.

Job. 1. 12.

and 2. 6.

Mat. 8. 31.

(p) Ma. 12. 29.

2 Tim. 2. 26.

1 Joh. 4. 4.

(q) Mat. 8. 29.

and 25. 41.

2 Pet. 2. 4.

Dr

Of Man by Creation.

M*An was made* 1. With Deliberation, Consultation, and Advice of the Blessed Trinity, (*r*) by God the Father (*f*) Son (*t*) and Holy-Ghost, (*u*) none ought to be proud of their Comeliness, or despise others for their defects, or dissatisfied with their own, all are Gods workmanship.

2. The last work of the last Day; as a Compendium of the whole, and for whom he found the World furnished to his Hand. But hath no reason to boast of his *Antiquity*, the meanest Creature was made before him.

3. Out of Paradise: shewing, he had it not by Birth-right, as his natural possession; his Country is elsewhere; God did him no wrong to dispossess him when he sinned; A Land-lord turns out his Tenant that pays not his Rent.

4. Of Dust, or Red-Earth, shewing. 1. Gods absolute Authority and Sovereignty, as the Potter over the Clay. (*w*) 2. Our worthlessness, and fitness to be rejected; who regards a Clod of Earth? 3. The groundless nature of Pride; considering the meanness and baseness

ness of our original, we'r made of that upon which every Creature may set his Foot, and lay his dung : which we should always remember, especially in our Addresses to our Maker. *Behold now I have taken upon me to speak, who am but Dust and Ashes.*

(x) 4. Our frailty and mortality : *dust*, in our original, (x) Ge. 18:27. nourishment, motion, dissolution. (y) 5. The power, (y) Job. 4. 19. and Wisedom of our Creator, who made such a Curious peice out of such indisposed, mean materials.

The *Woman* was made of *Man*; so of the same dust, mould, and model, of a reasonable Immortal Soul, stamp't with the same Image of God. In the same Spiritual Condition. Subject to the same Lord, Bound to the same Law. Capable of the same Felicity, and by Sin lyable to the same punishment.

The happiness of his Estate consisted in his being. 1. Made after the *Image and likeness of God*, in Knowledge, Righteousness, and true Holiness : Enjoying uninterrupted Peace and Communion with him. 2. In *Paradise* ; a Place of Gods own planting : So Delightful, as, is set out by it not only
the

14 Of Man by Creation.

the pleasanter, goodliest places on Earth,
(Though the whole Earth was Garden-like,

(z) Gen. 13. 10.

Isa. 51. 3.

(a) Luc. 23. 43.

Rev. 2. 7.

(b) Gen. 1. 26.

Psal. 8. 6.

(c) Gen. 2. 19, 20.

in Comparison of what
it is now (z) but Hea-
ven it self (a) 3. Made
Ruler over all the Crea-
tures (b) who submitted
to him, to be Govern'd
and Ruled by him at his
pleasure (c).

In This Estate God Entered with Him
into a *Covenant of Works*; i. e. God's gra-
cious Agreement with *Adam* (as the Head
of) and all his Posterity, to give Them
Eternal Life and Happiness upon Condi-
tion of Personal, Perfect, Perpetual Obe-
dience; by that strength wherewith God
had endowed Him in his Creation, to which
he left him.

This Covenant was (1) an Act of Condes-
cension, Grace and Favour; not of Debt,
for God as Creator might have dealt with
him only in a way of Sovereignty, and re-
quired obedience, without promising a *Re-*
ward, which *Adam* could not have expect-
ed by perfect obedience, having but done
his Duty, 2. an Agreement with Him,
that he should obey the *Moral Law* written
in his Heart, which was the general Rule of
his obedience; and the *positive Law, of the*
Tree.

Of Man by Creation. 15

Tree of knowledge of Good and Evil, thou shalt not Eat, which was the special Tryal of it, (3) *with all his posterity*; which appeares, from the miserable Event of *Adam's* breaking this Covenant, both as to the guilt, filth, and punishment. (d) And by God's usual way or course in all other Covenants *i. e.* To take in Head and Members, Root and Branch; The second *Adam* and his posterity. (e) *Noah*, (f) *Abraham*, (g) *David*, (h) *Israel*. (i) Their Seed, and their Seeds seed. 4. To give them Eternal Life; or the continuance of them in that Good Estate, under the Threatning of Death for Disobedience, was promised Life for Obedience; assured and confirmed by the *Tree of Life*.

The Tree of Knowledge was so called, not from the Nature of the Tree, but fault of Eating; In respect of 1. *Gods Command*. Things are therefore Good or Evil, because he allowes, or forbids Them. 2. *The Event of Eating*. Thereby he should experimentally know, to his sorrow, Good by the loss of it; and Evil, by the feeling of it. Eating of it self, was not Morally or Intrinsically Evil; only in respect of *Gods prohibition*,

(d) Psa. 51. 5.
Joh. 3. 5. &c.
Ro. 5. 12. &c.
1 Cor. 15. 21.
&c.

Ep. 2. 3.
(e) Ge. 3. 15.
(f) Ge. 9. 9.
(g) G. 17. 7, 8.
(h) 2 Sa. 7. 16.
(i) If. 59. 21.
Act. 2. 39.

prohibition, which was for 1. Clearer Discovery of his Absolute Sovereignty over Man, and Tryal of his obedience and subjection : whether he would obey, meerly because God commanded ; 2. greater Aggravation of Man's Sin ; If he should offend in so small a matter ; so easie to be obey'd ; Especially, having Liberty to Eat of all the Trees else : So directly against God's Authority, by doing that which was to be forborn, meerly because He had forbidden it.

Of the Fall of Man.

OUR *First Parents* being left to the freedom of their own Will, through the Temptation of Satan, *Sinned in Eating the Forbidden Fruit.* And Thereby, lost their Innocency, Paradise, Communion with, and the Favour of God ; Brought a Curse upon the Earth ; Because Slaves of Satan ; Lay under the Curse of the Law ; *Dyed the same Day they sinned*, In their 1. *Souls* ; Dead spiritually to all good. 2. *Bodies* ; In Respect of the Desert, guilt, sentence, and inevitable necessity of *Dying*, Contracted : Dead in Law, as a Condemned man is, before Execution.

They

They then became *Mortal*: Dissolving by degrees: Lyable to the Symptomes, and Harbingers of Death. 3. *Bodies and Souls*; being then under the Arrest of God's Justice, Wrath, and Curse; Lyable to Eternal Death, the wa- (k). Rom. 6. 23.
ges of Sin (k).

The Hainousness of the Sin, appears, by Considering, 1. *The Person that sinned*, Adam, an Innocent, Happy, Publick Person. 2. *Against whom*, the great Creator and Sovereign of all the World. 3. *The Time when*, the same Day (as supposed) He was Created, and Commanded. 4. *The Place where*; in *Paradise*, where God Familiarly Converſed, and Entered into Covenant with him; where no Sin, Sorrow, or Want was. 5. *The Penalty Threatned* upon the breach, and the *Promise Implied*. 6. *The great Ease and Facility of keeping it*. In it was, Incredulity, Diffidence, Pride, Ambition, Vain Curiosity, Ingratitude, Idolatry, Contempt of God's Word and Sovereignty, Rebellion, Murther, Intemperance, Theft, Discontent with their present Condition, Assenting to false witness, unworthy Accusations against God; The Transgression of the whole Law of Nature.

Adam being the Root, Representative, and Head of all Mankind (being in his loyns,)

18 Of the Recovery of Man.

loyns), The *Guilt, Corruption, and Defilement* of this Sin, is Imputed and Convey'd to all his Posterity, descending from him by ordinary generation ; and is called *Original Sin*, Because, 1. we have it from our first Parents, the *Original* of all Mankind. 2. 'Tis in us from our *Original*, as soon as we have a Being. 3. 'Tis the *Original* of all other Sins.

Of Man's Recovery.

ALL Mankind being fallen into an Estate of Sin and Misery by the breach of *the First Covenant*, and unable to help Themselves ; God out of his meer Love, Mercy, and Compassion, for Recovering and Restoring us to his Favour, makes *another Covenant* with us through a Mediator ; wherein he promises us Grace, Glory, and all good things ; and obliges us to Repentance, and Faith. 1. *Repentance, i. e.* A sincere Sorrow for, and forsaking of all our Sins. Or, a thorough Change of our Mind, and Purpose of Heart and Life, from Evil to Good. 2. *Faith, i. e.* Such an unfeigned Belief of all that God hath Revealed, as engages us to a sincere Endeavour

Of the Recovery of Man. 19

vour to do all that he hath Commanded. Firmly to Rely on all his Promises, and Faithfully to obey all his Commands. *On*, an Acceptance of our Mediator as he is offered unto us in the Gospel, as our Priest, Prophet, and King: not only to *Satisfie*, and *Intercede* with God, but to *Teach* and *Guide*, *Rule* and *Govern us*.

This Mediator is the Second Person in the Trinity: who being true God, became true Man, by taking upon him our Nature: *God and Man United in One Person*: That so, having Interest in both, he might be a fit *Mediator*, or middle Person, to Reconcile and bring together God to Man, and Man to God, whom Sin had separated. The *God-head* did not assume a *Humane person*; for then only the person he assumed had been the better for it. But the *Divine Person* assumed to himself the *Humane Nature*. So that the Manhood subsists in the God-head; and they are so inseparably united, that the same Person which is *God*, is also *Man*. Thus, as *God*, he is Eternal; born in Time, as *Man*: Creator, as *God*; a Creature, as *Man*: Invisible, as *God*; visible, as *Man*: Immortal, as *God*; Dyed, as *Man*. Had he not been *God and Man in One Person*, the Sufferings of his *humane Nature*, could
not

20 Of the Recovery of Man.

not have derived that Infinite Value and Merit from the *Divine*; nor

(!) A&T. 20.
28.

his Blood been called, the Blood of God (1) *i. e.* It was the Blood of *that Man* that was *God*. He was, 1. *God*. That he might bear the wrath of God without sinking under it. Give Worth and Efficacy to his Sufferings, Obedience, and Intercession. Satisfie Divine Justice. Purchase His Favour, and Eternal Happinefs for His People. Overcome Death and the Devil. Be the Head of his Church. Recommend Infinite Love in the Abasement of Himself for us. 2. *Man*, that he might Obey, Suffer, and Intercede for us in our Nature; have a fellow-feeling of our Temptations, Passions, Infirmities; that we might have Access to the Throne of Grace, and Receive the Adoption of Sons.

As *Creatures*, we were bound to the Precepts of the Law, which we had broken, and were (without strength) unable to perform: And as *Transgressors*, under, lyable to the Curse of the Law, the Wrath of God, which we were unable to bear. Christ by his Active and Passive Obedience (of Infinite Merit) fulfilled all Righteousness, purchased for us Pardon, Grace, and Eternal

Of the Sacraments. 21

nal Life, satisfied Divine Justice, payd our Debt, wrought out our Redemption, procur'd our Liberty, by giving a Satisfactory Ransome to the Justice of God for our Life and Deliverance, from the Captivity of Sin, Satan, and Death; according to the Covenant made between the Father and Him from Eternity.

Of the Sacraments.

THE Two standing *Sacraments* of the Church of God of Old, were *Circumcision*, and the *Pasover*. Under the Gospel, we have Baptism, and the Lord's Supper: wherein by visible signs, the Benefits of the New Covenant in Christ's Blood is Represented, sealed and applyed to those that are within the Covenant; who partake of them as Pledges of his Love; and profess themselves thereby bound to all Thankful Obedience.

Baptisme Confirms and signifies, 1. Our publick Initiation, Entrance, or Admission into the Visible Church and Covenant of Grace; distinguishing us from those out of it.

it. 2. Our being Sprinkled, Washed and Cleansed by the Bloud and Spirit of Christ from the guilt and filth of Sin : our Dying to it, and rising again unto Righteousness. 3. Our having taken upon us the Badge and Livery of our Christian Profession : That we have listed our selves as Soldiers to fight under Christ's Banner, against the World, the Flesh, and the Devil ; which we have hereby renounced ; and resigned up our selves to Him and his Government, to become his Faithful Subjects and Servants unto our Lives End.

By the Minister's Baptizing us *In*, (or into, or unto) *the Name of the Father, Son, and Holy Ghost* ; is meant, his doing it by the Authority and Command of the Three Persons in the Divine Essence ; to be in and by this Rite publicly Consigned, Devoted, or Consecrated unto the Faith, Profession, and Obedience of *Them* ; or separated unto *their* Service.

We ought to Improve our *Baptisme* in the whole Course of our Lives (especially, in the Time of Temptation, and when we see others Baptized) by frequent Consideration of the Nature, Use, and Ends of it ; Institution, Priviledges, and Benefits sealed by

The Apostles Creed. 23

by it; and our solemn Vow and Engagement made therein. Endeavouring to live in newness of life, and Brotherly Love, as those that have given up their Names unto Christ, and been Baptized by the same Spirit into one Body.

The Lords Supper. Of that, afterwards.

The Apostles Creed.

SO Called, either because, 1. made by the 12 Apostles; every one an Article, and the whole approved of by all of them before they separated Themselves to Preach the Gospel. 2. Agreeable to, and a Summary of their Writings, and Collected out of Them.

Artic. I.

I Believe in God the Father Almighty, maker of Heaven and Earth.] I Believe in One Eternal most Glorious Being; Infinite in all Perfections: The Fountain, Sovereign, and Disposer; Creator, Sustainer,
and

and Governor of Heaven and Earth, and all things therein.

II.

And in Jesus Christ,] The Second Person of the Trinity; Called 1. *Jesus*, which signifies a *Saviour*, or *Salvation*; because he *Saves* his People from the guilt, defilement, dominion, and punishment of their Sins. 2. *Christ*, which signifies *Anointed*, as of old were Priests, Prophets, and Kings, when *Consecrated* for *those offices*, which he took upon him, was Anointed, set a part unto, fully furnished with all Authority and Ability. As a *Prophet*, he made known all things necessary for our Salvation by his Word and Spirit. As a *Priest*, he offered up himself a Sacrifice for our Sins, and makes continual Intercession for us. As a *King*, he governs, provides for, rewards his People, reduces them to his obedience, rules in them by his Spirit, restrains, subdues, or destroys their Enemies. *Jesus* is a *Hebrew*; *Christ*, a Greek or Gentile name or Appellation: which names he obtained by becoming the *Saviour* of both, *i. e.* the whole World. *Jesus*, points out and Imports his *Mediatorship*; *Christ*, his offices: *Jesus*, that he became our Saviour; *Christ*, which way,

way; i. e. by being our Priest, Prophet, and King.

[*His only Son*] By Eternal Inconceivable generation. Begotten of the Father before all Time.

[*Our Lord*] By Right of Creation, Preservation, Dominion, Purchase, Redemption, and Particular Covenant.

III.

[*Which was Conceived by the Holy Ghost, Born of the Virgin Mary.*] I believe, that He came down from Heaven, and was by the Power of the *Holy Ghost*, after a wonderful manner, Conceived and made Man, in the Sanctified Womb of a *Virgin*, and born of her; so (being not begotten of the Corrupted sinful seed of *Adam*) free from Original Sin; and as foretold, the seed of the Woman (*m*), (*m*) Gen. 3. 15. of the Tribe of *Judah* (*n*), (*n*) Heb. 9. 14. of the House and Family of *David* (*o*). (*o*) Luc. 1. 27.

IV.

Suffered under Pontius Pilat, was Crucified,
D Dead

Dead and Buried.] He Endured many Bitter Things in the whole Course of his Life; but the Weight and Extremity of his Sufferings, were Immediately before, and by his *Crucifixion*, a painful, shameful, accursed Death; to which He was Adjudged by *Pontius Pilat*, Governour of *Judeah* under the *Roman Emperour (Tiberius)* to whom the *Jewes* were then subject. He dyed, to Redeem and Ransom, Satisfie and make Atonement for us, to take away Sin the sting and fear of Death; to take from us upon himself, the Curse of the Law, to Confirm the Testament or Covenant of Grace; for where a Testament is, there

must also of necessity be the

(p) Heb. 9. 16. Death of the Testator (p),

(q) Ps. 16. 9, 10. He was *Bury'd*, as prefigured

Isa. 53. 9.

Mat. 12. 40.

and foretold (q) To Sanctifie our Burial; to sweeten, and perfume the Grave to us;

That in the strong Holds and Fortrefs of Death, He might overcome and loose the

(r) A&. 2. 24. sorrows and Bonds of
1 Cor. 15. 55, &c. Death (r).

V.

He Descended into Hell, the Third Day he Arose again from the Dead,] Christ so Humbled

Humbled Himself, that he was deprived of His Natural Life ; In the Estate of the Dead, and under the Power of Death for *Three Dayes* ; that it might appear he was truly Dead ; but no longer, that his Body might not see Corruption (s). He Arose (*the Third Day*, being the First Day of the Week) for our Justification, & quickening in Grace, as our Head, as a Pledg and Means of our Resurrection ; as an Evidence Divine Justice was fully Satisfied, the Debt Payd, in that the Judge Released him out of Prison.

(s) Mat. 12. 40.
& 17. 23.
Jo. 2. 19.
Act. 2/31.

(s) Mat. 12. 40.

& 17. 23.

Jo. 2. 19.

År. 2/3r.

VI.

He ascended into Heaven, and sitteth on the Right Hand of God, the Father Almighty,]
Having Continued upon Earth 40 Dayes after his *Resurrection*, to assure his Disciples of it, and Instruct Them in all Things pertaining to Their Preaching the Gospel: Having finished his Work on Earth; overcome, and Triumphed over His and our Enemies; Before many Witnesses he was visibly taken up into Heaven; where, in our Nature, and as our Head, he is Advanced by the Father, to the Height of all Majesty.

Majesty, Power, Dominion, Honour, Dignity and Glory; next unto Himself: Having Authority to Rule as King over all things in Heaven and Earth: making Continual Intercession for us, that for his Plenary Satisfaction, all his Members, Persons and Services may be accepted of God, who being *the Father Almighty*, is both Willing, and Able to grant the same.

VII.

From Thence He shall Come to Judge the quick and the Dead.] At the last Day, He shall Descend from Heaven, in great Power and Glory: when He shall sit upon his Throne, and all then alive and that Dyed before, shall be summon'd and stand before Him, and be Judged by the Law of Nature, and Covenant of Grace. When Sentence shall be pronounced, of Absolution to the Righteous first, then of Con-

(t) Mat. 25. demnation upon the Wick-
41, &c. ed (t).

VIII.

I Believe in the Holy Ghost,] Or, Holy Spirit, who proceedeth, or is as it were breathed forth from the Father and the Son.

Son. Who Inspired the Prophets, and Apostles ; works in us, and assists us in that which is good.

I X.

The Holy Catholick Church, the Communion of Saints,] I Believe, that Christ hath a *Sanctified* People, Dispersed through, and separated from the Rest of the World : styled the *Catholick* (General or Universal) *Church*, Called out of an Estate of Sin and Misery, into an Estate of Grace and Salvation ; and Engaged to Holyness in Heart and Life : Being that Body whereof Christ is the Head ; Militant on Earth , Triumphant in Heaven.

X.

The Forgiveness of Sins,] I believe there is Pardon to be obtained ; Reconciliation to an offended God, and Satisfaction made to a Just God ; a Discharge from the Guilt of all Sin, Acquittance from the Challenge of the Law, and Constituting us Righteous before God, through the Undertaking and Merits of our Redeemer, for all who Repent, forsake their Sins, Believe in him, and thankfully subject themselves to all the Precepts of the Gospel.

XI.

The Resurrection of the Body,] I Believe that at the Day of Judgment there shall be a general *Resurrection*, both of the Just and Unjust. Their Bodies raised up, and re-united to their Souls. (1.) The *Just* by the Spirit of Christ, and by virtue of his Resurrection, their Union with him as their Head, and as their Merciful Saviour and Redeemer. Their Bodies shall be raised Spiritual, Incorruptible, and like unto his Glorious Body, out of their Beds of Rest, with great Joy and Triumph, to be Crown'd with Everlasting Glory; and shall shine as the Sun in the Firmament. (2.) The Bodies of the *Wicked*, shall be raised in dishonour, by him as an offended Judge; and shall Come forth as out of their Prisons, with great Fear and Trembling, Horrour, and Astonishment; as so many Malefactors for Execution; as so many ugly loathsome Carcasses to look upon: Their Faces gathering Blackness and Darknes. They shall Arise to Everlasting Shame and Confusion of Face, as well as to Everlasting Condemnation and Torment.

XII. *And*

XII.

And the Life Everlasting,] I Believe there is a future State after this Life, of Endless Happiness or Misery, according to mens choice here of Good or Evil; Life or Death; which God hath set before them; either to return and live, or go on and perish everlastingly.

Amen.] I thereby acknowledge and profess stedfastly to believe, the undoubted Truth and Certainty of this Creed in general, and of every Article thereof in particular; and to live answerable to this Belief.

The Ten Commandments.

They are a perfect Platform, Summary, or Abridgment of the *Law of Nature*, or *Moral Law*, at first writ on Man's Heart; expounded by the Prophets and Apostles; and are divided into *Two Tables*, The (1) Respects our *Duty* immediately to God; who is to be worshipped for the true God, in what manner; how we are to Use, and

32 Of the 10 Commandments.

and Honour his Name; the set Time of his publick Worship. The sum of this Table is, *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.* The (2) Respects our Neighbour, his Honour and Dignity, Life, Chastity, Wealth, good Name, Propriety. The sum of this is, *Thou shalt love thy Neighbour as thy self; or, whatsoever you* (v) *Mat. 7. 12. would that men should do to you, and 22, 37, 39. do you even so to them; for this is the Law and the Prophets.* (v)

For understanding *Them*, we must observe, (1) The *Law* is Spiritual; reaches all the Powers of the Soul, as well as Actions of the Body. (2) Where any *Duty* is Commanded, the Contrary *Sin* is forbidden; and where any *Sin* is forbidden, the Contrary *Duty* is Commanded. (3.) In all Duties Commanded, and Sins Forbidden, all of the same kind, together with all the Causes, Means, Occasions, Appearances, Provocations thereunto, are also Commanded and Forbidden. (4.) What's Forbidden and Commanded our selves, we ought to Endeavour it may be avoided and performed by others. (5.) [*Thou*] is used in every Precept; shewing, God speaks to *All*, and to *All alike*; to every one in particular, as if He named Him by name.

The

Of the 10 Commandments. 33

The *Preface* contains the *Reasons* of our keeping Them.

As, 1. His Supream Sovereignty over us, [*I am the Lord*] so we owe him all Obedience as we are his Creatures and Subjects.

2. His Interest and Propriety in us, [*Thy God,*] by particular Engagement, and Endearment. In such a manner as to none others; by taking us into (Covenant,) a special Relation to Himself.

3. His Redeeming and Delivering us out of Thralldom, [*Which brought thee out of the Land of Egypt.*] A Place of Servitude. And, by how much *Sin* is worse than *Suffering*; the *Devil* and his Angels, pass the power and malice of *Pharaoh*, and his Taskmasters; everlasting Torments in Hell, exceed Temporal pains in the Brick-kill-Furnace; so much our Deliverance exceeds Theirs, which was a Type and faint shadow of this. And therefore we being delivered out of the Hands of our Enemies, must serve him without fear, in Holiness and Righteousness before him all the Days of our Life.

34 Of the 10 Commandments.

Command. I.

THE First Commandement, Requireth; That we have the only True God, and none other, for our God; and that we worship, and glorifie Him accordingly. That we Acquaint our selves with Him; Think frequently of Him; Love and Highly Esteem Him; Delight, Rest satisfied in Him; Commit all unto Him; Trust, and Depend upon Him; Place our whole Happiness in Him, looking upon all things as nothing without Him; Honour and Adore, Fear and Reverence him; yield all Praises and Thanks, Obedience and Submission unto Him; Own and Acknowledg Him; be zealous for Him; walk Humbly with Him; be Careful in all things to please Him; and sorrowful when in any thing, He is by our selves, or others offended.

Command. II.

THE Second, Forbids us worshipping, or giving any Religious Adoration to any Creature in *Heaven, Earth, or Water* (which particular Places are named, besides which there are none other) or *the True God*, In, or before, or by any, Representation,

Of the 10 Commandments. 35

sentation, Likeness, or Image : who being Infinite and Invisible., is not to be Represented by any visible thing (w); And Enjoyns the serving him by such means, and in such a manner, as is Agreeable to his

(w) Deut. 4. 12,

15, &c.

Isa. 44. 10, &c.

Ro. 1. 23,

Nature and Word. And This Because, He is our Sovereign, and Proprietor ; Fender of his own worship ; will severely punish Idolaters, and their posterity, as these that Hate him : and be merciful to true worshippers, as those that love him, to many Generations.

III.

The Third, forbids us, thinking or speaking prophanely, vainly, flightly of Him : Careless, Irreverent attendance upon him, in his Worship : unadvisedly Crying, O Lord ! or O God ! &c. without a due sence of him : Cursing our selves, or others : *Swearing* by any Creature, or by himself except before a Magistrate in weighty and true Cases, which cannot otherwise be determined. And Requires of us, a Holy and Reverent Respect unto, and Use of his *Name*, Attributes, Ordinances, Word, Works, all things whereby he makes himself

36 Of the 10 Commandments.

self known. And This, because, the great Sovereign is most highly provoked by Prophaneness and Contempt of Him : and will deal with those that are guilty of it accordingly.

IV.

The Fourth, Requires us, with those under our Charge, to Consecrate, Keep Holy the *Sabbath Day*. That we bear it in mind, to fit our selves for it : *Rest* from those Works which are properly called *Ours* : Set our selves apart for the Duties of it : Spend it, not in Idleness, Worldly Recreations, or Employments, (except of necessity and mercy) but in the publick and private Worship and Service of God ; In Prayer, Hearing, Reading the Word ; Religious Meditation and Discourse : accounting the Sabbath, the holy of the Lord, Honourable, and Honouring him therein(x).

(x) Isa. 58.

13.

And This from (1.) The *Equity* of it ; God's allowing us 6. dayes of 7. for our own warrantable Employments, and reserving but one for Himself. (2.) His Challenging a special *Propriety* in it ; setting it apart, from Common to holy Uses ; so, it's Theft, and Sacriledg to alienate it to any others, then he allowes. (3.) *His own Example* ; Resting on it ; not from

Of the 10 Commandments. 37

from doing good, or preserving what he had made, but from Creating any more diversities, or kinds of Creatures. And (4) From that *Blessing* he hath put upon it; In advancing, preferring, enriching that Day above the rest; in choosing, ordaining, setting it apart, Sanctifying it to be a Time for his Service, and a means of Blessing to us in Sanctifying it. Which is, not upon the Seventh, but First Day of the Week, from the Resurrection of Christ on that Day, the Practice of the Apostles, Primitive Christians, and Church of God in all Ages since; together, with the Command of our Rulers in Church and State.

V.

The Fifth, Requireth (under the sweet Relation between *Parents* and *Children*) the preserving the Honour, and performing the Duties, belonging to every one in their several Places, Stations, and Relations. That *Inferiors* reverence and obey their *Superiors*; that *Superiors* carry themselves worthily towards, and be careful of those under them; that *Equals* render due Respect towards each other. More particularly, as to our *Superiors* in Family, Church and State; that we Pray for them, Honour
and.

38 Of the 10 Commandments.

and Reverence them, chearfully submit to, and obey them, not envy or grudge the Preheminence God hath given them, that we do not neglect or despise them, for their wants or weaknesses, but the rather support, assist them, cast a covering of love over them, stand up and plead for them against those that abuse, disparage, or speak evil of them. To which Obedience, Prosperity and length of days (as God sees good) is promis'd in the Old

(y) Ep. 6. 2, 3. Testament, and not reversed, but rather confirmed in the New. (y)

VI.

The Sixth, Condemneth any hurt done, threatned, or intended, to our own or other's Soul or Body. Forbiddeth, our being actually guilty of, or of whatsoever tendeth to our own, or others death. Together with all sinful Anger, Strife, Malice, Hatred, Revenge, denying necessary means for preservation of life; but not lawful War, necessary Defence, or the Execution of publick Justice. And requireth our Endeavours to render all mens lives as safe and comfortable as we can.

VII.

VII.

The Seventh, Forbiddeth all Impurities and fleshly Polutions, in Thought, Word, and Deed: unchastity in Mind, Speech, Behaviour. And withal, enjoyneth the shunning and avoiding all Occasions, Provocations, Temptations thereunto; as to our selves, or others.

VIII.

The Eighth, Forbiddeth all defrauding, over-reaching, dishonest Actions; or whatsoever abuses, unjustly lessens, or hinders our own or others Estate; and requireth the lawful procuring, and furthering of the same.

IX.

The Ninth, Forbiddeth all false, or evil speaking, or surmising; lying, slandering, back-biting, dissembling, reviling, tale-bearing, detracting from, or prejudicing another's Esteem, or good Name. And requireth our defending, preserving, promoting, advancing the same.

X.

The Tenth, Forbiddeth dissatisfaction with our own Estate; envying, repining at, desiring of any thing that is another's. And requireth a full Contentment with our Enjoyments; furthering of, and rejoycing in our Neighbours.

Of the Lords Prayer.

SO called from the *Author*, our Lord Jesus Christ. It's a Compleat Directory, and Summary of all Prayer; And contains, (1) A *Preface*, of Compellation; the *Person we Pray to*, not Saints or Angels, but *God*, described by our *Common Interest in Him*, our *Relation to Him*, His *Habitation*. (2) 6 Petitions. The *three first* more especially respect God's Glory, advancement of his Kingdom, obedience to his Will; which must be first sought. The *three last* our own and others, Temporal, and Spiritual good. (3) A *Doxology*, or *Conclusion*, for Confirmation, containing Praise & Thanksgiving; and Arguments for our Petitions;
for,

Of the Lord's Prayer.

41

for, *Thine is the Kingdom*, which we desire to come; *thy Power* alone can effect these things; the grant of *Them* tends unto, and will End in *Thy Glory*.

Our Father,] Implies, we ought to call upon him as Children on a Father. (1) With *Filial Affections* of Reverence, Love, Submission, Gratitude; dependance on his All-sufficiency, and willingness to Help, *Fatherly Goodness*, and Compassion (and our Interest therein) towards us, (that he loves us) as *his Children*; who is more ready to hear us, than any Earthly Parent, their dearest Off-^(John. 14. 13.)spring, (2) and performs all the parts of a *Father*, in a Higher more Excellent degree, as far as *Heaven* is above *Earth*. (2) With an *Universal Charity* for others. He being a *Common Father* (by Creation, Regeneration, Provision) to all his Children; That *they all* Pray for us; and that it's our bounden Duty to *Pray* for *them*, as well as for our selves. As the word [*Our*] Minds us of that Relation between us and them; so [*Father*] of that Relation between him and us. Both express our Faith, and Total plenary Reliance on Him as our, and without whom we can hope for nothing.

Which

Which art in Heaven,] not that he is excluded from Earth, or included in Heaven, or any place, who filleth all
 (a) Jc. 23. 24. (a) whom the Heaven of Heavens cannot contain, (b)
 (b) 1 Kin. 8. 27. But there (1) is his Throne
 (c) Il. 66. 1. (c) where he Rules and Over-Rules all things in Heaven and Earth; and from thence sends down his Mercies and Judgments. (2) He more Eminently manifests and Communicates his love, goodness, and glory.

So it Teaches us to draw near unto him, with (1) All holy Reverence and Humility; because of his excellent Majesty, so High above us; we wretched Creatures being as worms, crawling upon the Earth, and He sitting in great Majesty in the Highest Heavens. (d)
 (d) Ec. 5. 2. (2) Holy Confidence, he being both ready and able to do all things whatsoever he will for us. (e)
 (e) Ps. 115. 3. (3) Zeal and Fervency; with our Hearts & our Hands lifted up unto God in the Heavens. (f)

Hallowed be thy Name,] Here acknowledging the inability and indisposition that is

Of the Lord's Prayer. 43

is in us and all Men to Honour God aright, we pray, that God would (1) Glorifie and Magnifie himself in the World, by directing and disposing all things for his own Glory, and remove whatsoever hinders it. That, as he is *glorious* in Himself, he may be declared, known, and owned *so* by all Men. Incline and enable us, and all Men, to acknowledge and highly Esteem Him, his Attributes, Ordinances, Word, and Works: and to glorifie him in Thought, Word, and Deed, by confessing and forsaking our Sins, which Rob him of his Glory, by admiring and adoring him in his glorious Perfections; by believing, loving, obeying his Word; attending on him in his Ordinances, magnifying him in his Works; using his Creatures for his Glory, sincere Endeavours to promote it, preferring it before our own Interest.

Thy Kingdom come,] By *Kingdom* is meant, not so much, that Universal Sovereignty which as Creator he exercises over all his Creatures, disposing them all to their proper Ends, for his own Glory, as *King of Nations* (g) as his special governing & ruling his Church, and all things for the good of it, as *King of Saints*; (h) so

(g) Ps. 95. 3.

(h) Re. 15. 3.

that,

that, acknowledging our selves and all Mankind to be by Nature under the Dominion of Sin, and Satan; we here Pray, that his *Kingdom* (1) of *Power* and *Providence*, may be manifested, and made apparent, that all things are guided by him. That he would govern all Creatures, both in the Natural course of things, and in the Civil and Domestical Government of Men, as may best serve his own Glory, and his Church's good. (2) *Of Grace*, may be erected; the exercise of his Spiritual Regal Power in our Hearts, advanced and enlarged; the Power of Sin whereby Satan hath Dominion, may be subdued, and destroyed in us and others, all the world over. That he would set up his Throne, Reign in our Hearts, bring us into intire Allegiance unto himself. (3) *Of Glory*, may be hast'ned; when all his Subjects shall be Crowned, all his and their Enemies vanquished.

Thy Will be done,] Here acknowledging our inability and unwillingness to know and do *his Will*, our proneness to Repine, and murmur against it, we Pray, as to the *will of his* (1) *Providence*, or that which he doth with us, and to us; that our selves and others may patiently submit to it,

chearfully

cheerfully comply with it, and thankfully accept of it. (2) *Precept*, or that which he requires of us; that our selves and others may have all blindness, weakness, Indisposedness, and perverseness taken away, and may be inclin'd, inabled, and made willing to know and understand, obey and do it [*on Earth as it is in Heaven*] (by Saints and Angels) voluntarily and cheerfully, without Constraint or Repugnancy: readily and speedily, without delay: sincerely, without Hypocrisie: Zealously, without Indifferency: Impartially, without Reservation: Constantly, without Intermission.

Give us this Day our daily Bread,] wherein, we acknowledge (1) We have forfeited our Right unto, and deserve not the least Crum of *Bread*; nor can procure it, or be refreshed by it without him; whatsoever, or whosoever be the Instruments to convey it, he gives it us, and blesses it to us; else it becomes unholy, polluted Bread, hurtful to us. (2) Our daily dependance on his fatherly Care and Providence, without being over-solicitous for to morrow, or superfluities: desiring (for our selves and others) only a daily Allowance of necessaries, agreeable to our nature, charge, and station, as
he

he sees meet for us ; with our purpose every day in the use of Lawful means, and by Thankfulness for what we have, committing our ways to him, to seek at his Hands; that we may enjoy them as gifts of his Fatherly love, a sanctified use of, and Contentment with our Allowance; without Envyng others Plenty, seeing God gives to whom, and what he will. (3) That we must possess and use every Creature as from God, and to him: Else our own Prayers will condemn us, if we be beholden to Satan (any unlawful means) for Bread; or use the good things we ask against the Giver of them. (4) That God's Children ought not to desire other Mens Bread. That none Eat their own Bread, but They; *our Bread*, is that which comes to us by his Blessing on our Honest Endeavours; so that God nor Man can Implead us for it. That's woful Bread which comes not from Him.

And forgive us our Trespases,] We Here Pray, That God (for his Mercy, for his Son's sake) would Pardon all our Sins; and afford us the Conditions, Evidences, and Effects of it, *i. e.* Faith and Repentance; and keep us from whatsoever may obstruct the same.

As we forgive them that Trespass against us,] Which is, (1) *A prevalent Argument* to press him to Pardon us; we plead, not from Merit, but from the Model of God's Mercy and Grace in us, which being Infinitely Inferiour to that in him, yet disposing us to forgive, may both move his Compassion towards us, and assure us of it. If we wretched Creatures can forgive others, much more will the Father of Mercies forgive us. (2) *A necessary Qualification* if we would be pardoned. (i) Although we cannot forgive in the same *measure* and *equality*, yet we must in the same *likeness* and *quality*, i. e. freely, fully, truly, as Imperfect Creatures; as he doth perfectly, as an Infinite, merciful God. (3) As an *Encouragement* to ask forgiveness from Him, when he hath enabled us by his Grace to forgive others. And as a Comfortable sign that we are forgiven; (k) which none can have, unless he find in himself a Disposition to forgive his Brother; for else, he Prays not for the *Pardon*, but Retentment of his Sins, and for the Vengeance due unto him for them; that himself may be no otherwise forgiven, i. e. not at all. This shews, that we

(i) Mat. 6. 14, 15.

(k) Mat. 5: 7.
& 7: 2.
Luk. 6. 35, &c.

we are to be Importunate for a merciful loving spirit towards our *Enemies*, and those that injure us; and how beneficial *they* may be unto us, unless we be *greater Enemies* to our *selves* than *they*; In that, they afford us the happy opportunity of doing that which assures us of Pardon; by following the mercifulness and lenity of our Heavenly Father, we shew our selves to be his Children (1).

(1) Mat. 5.
44, 46.

And lead us not into Temptation,] Restrain (1) *Satan* and his *Instruments* from Tempting us by inward suggestions, outward objects or persuasions. (2) *Us*, from running into *Temptations*, *Occasions*, *Provocations* to Sin, or yielding to them; or from such a Condition as may be a *Temptation* to us; (m) let us not be Tempted; or assist us so as we may resist and overcome. Leave us not to the Tempter, nor to our selves. Let nothing be a *Temptation* to us, or no *Temptation* too hard for us; withdraw not thy Help and Succour, thy Grace and Spirit; and tread down Satan, and all our spiritual Enemies under our feet.

But deliver us from Evil,] From whatsoever may be evil to us. Deliver us from (1) *The evil one*, Satan the grand Author of Evil from Tempting us, or having his Power upon us. (2) *The Flesh*, our own Evil Hearts, Sin, and all the Consequences and Punishments of it. (3) *The Blandishments, Allurements, Inticements, Evil Customs, Examples, and Corruptions of the World.* (4) From Tryals in our Minds, Bodies, Estates, good Names, &c. or support us under Them. Rescue us out of Sin and Danger, who are neither able, nor sufficiently willing to help our selves. Free us from whatsoever is Evil, within or about us. Increase and perfect the work of Grace in us. In thy due Time deliver us out of all our Troubles. ;

For thine is the Kingdom, &c.] Therefore (1) grant us these things, (2) we assure our selves that thou wilt; not for any desert in our selves or others, But [*Thine is the Kingdom,*] Therefore we are assur'd thou art as a *King* concern'd to advance thy own *Name*. Glorifie it in thy Church; let *thy Kingdom* come to it; Advance *thy will* in it. Sustain us Thy subjects; Pardon our Sins; Protect us from all Evil. [*Thine*

is the Power,] To Exalt thine own Name;
 To extend thy Kingdom over all; to in-
 able us to do thy Will; To minister to our
 Necessities; to keep us Faithful unto Thee;
 to Preserve us from deserved Sufferings.
 [*Thine is the Glory,*] When Thy Name is
 Hallowed, thy Kingdom the chief place of
 it Enlarged. Herein art thou glorified,
 when we obey thy Will, when thou provid-
 est for thy Subjects, when thou preservest
 and defendest Them from Disobedience,
 and their Enemies. It implies, (1) There
 is but one Kingdom, one Power, one Glo-
 ry, worthy of deserving the Name. (2) It's
 no worthiness in our selves, but the Ho-
 nour of his Name, that commendeth our
 Suits to him. (3) The End of our Peti-
 tions, why we would have them granted,
i. e. to have him glorified; that *his King-*
dom, Power, and Glory may be advanced.
 (4) How our Faith is strength'ned in the
 Hopes to obtain our Petitions, *i. e.* be-
 cause he cannot neglect the Glory of his
 Name, the Honour of his Kingdom,
 which so much depends upon the Per-
 formance of his Mercy towards his Ser-
 vants that call upon him. (5) A Spe-
 cial part of Worship and Service, *i. e.*
 Thanksgiving, whensoever we do, or would
 (n) 1 Tim. 1. 17. receive any Benefit, (n) *now*
 unto

Of the Lord's Prayer. 51

unto the King Eternal, Immortal, Invisible,
the only Wise God, be Honour and Glory
for ever and ever,

Amen.] So be it. So let it be. Or, so
it shall be. A Testification of our hear-
ty Assent, Attentiveness, Faith and Con-
fidence, Earnest Desire, and full Assurance
of the grant of whatsoever we ask ac-
cording to his Will. As I have made
these Requests unto thee, O Lord; so
I unfeignedly desire, and believe the Per-
formance of them, in thine own good
Time, so far as shall stand with thy glory
and my good; and in full perswasion there-
of, I Rest, and say, *Amen.*

The Mutual Duties of Husbands and Wives.

Let the same mind be in you which was in *Christ*, who in taking his *Spouse*, looks not at outward adorning. Nothing makes this Relation so Happy as *true Religion*; the pleasantest, strongest Tie, leads to the observance of all good Duties mutual and personal; Eases, lightens all Crosses and Discontents; sweetens, sanctifies all Societies, Companies, Comforts. Labour to see and love *that* in one another; so, the more you love one another, the more you will love *that*; and the more you love *that*, the more you will love one another: Happy that love wherein there can be no excels. Look upon Marriage as an Ordinance, not only for the Natural Comfort of Man and Wife, but for the Spiritual good of one anothers Souls; and for that End let the *Husband* make *Christ* the Example of his love to Her, and the *Wife* the Church, the pattern of her Obedience to Him.

Take

Take one another as *Adam* took *Eve*, immediately out of God's Hand : 'Twill make you Dutiful, and Thankful. He that loves the Giver, will love the Gift. Fix your Hearts in the good liking of Each other (notwithstanding any Deformity, or Infirmary) as the best, most suitable, and only fit match could be found for you ; in token of your Submission to God's Disposition, Contentation with your Portion, and truth of your Affection to each other. You may lawfully think another a *better Man or Woman*, but not a *better yoke-fellow* ; for *that* admits of a Desire of Change, or upbraiding with past Matches you might have had, which cannot stand with Love. The *Persian Lady* at *Cyrus* Wedding, being asked afterwards, How she liked the *Bridegroom* ? answered, *I know not, for I saw none there but my Husband*. Love seasons, sweetens all Estates ; breaks off, composes all Controversies ; over-rules all Affections ; makes good all Actions ; supplies what's wanting in all other Duties ; makes *Marriage* Indeed, i. e. a pleasant Combination of two, in one home, Purse, and Heart. Love to God, makes his Service pleasant, as well as acceptable : Love to Wife, makes his Power not Lordly, but Paternal : Love to Husband, makes subjection

ction Delightful : *Love to Children* , makes it a play, a pleasure to Tend them, which others judge Burdenfom.

Prepare for the worst. If it come , the labour's well bestow'd ; if not, well lost. Think not *every day* will be a *wedding-day*. In *Matrimony* , God marries *Comforts* and *Crosses* together, as well as Man and Wife ;
such shall have trouble in the flesh

(o) 1 Cor. 7. 28. (o). Study to *please*, not to be *pleased* ; then all the fault you find will be with your selves. Let all your strife be, which shall love and please God and one another most ; and upon any difference, who shall first seek for Reconciliation. Construe words and Actions in the best sence. Stifle little things. Abstain from whatsoever is found contrary to each other : A Prudent observation of each others Tempers, and forbearance of what may provoke , will prevent many fallings out. Think not, much less do any thing that may tend to lessen (but whatsoever may knit) what God hath Tied with his own Hand. If Passion arise in one , let the other be silent. If Satan hath sown Discord, sleep not until the Tares be plucked up. Two Cholerick Persons living together many years, were never heard to fall out, because (said one of them being asked)
when

when one was angry, t'other had the wisdom to forbear. Cross not each other in the spring-Tide of Passion, but stay till ebbing Water; then mildly argue it, and that, not so much to condemn one another, as to acquit your self: we are more Tractable in Cold than Hot Blood; it portends Ill luck, when two Fire Balls meet.

Be helpful to each other's Health, Comfort, Advantage, as to your Bodies, Estate, good Name, Souls. Bear one anothers Burdens, Personal and Domestical. Discover not, but bear with one anothers Infirmities: yet so, as to quicken one anothers Graces, and not to suffer Sin upon you. Share in each others Joys and Sorrows. Jointly endeavour to make the weight of the Family the more Tolerable; the load is light'ned by carrying it Evenly, Equally. Speak one to, not one of another: It ought to be so among *Christians*, much more *Yoke-fellows*. Debate it between your selves, not before your Families, or Strangers: 'Tis a lessening of your selves, when standers-by take notice of your Grievances. Dissents between Man and Wife, are uncomly, Differences, Intolerable: I would suffer much, before I would make my Complaint to another: They're

All Birds that Defile their own Nests.

In case of Correction or Rebuking any of the Family ; though there be an Error in the Application, let not one yoke-fellow Contradict the other before the peccant Party, but debate the mistake when you are alone ; least you abate due Fear and Reverence, and teach others to despise your Discipline, and your selves. 'Tis not safe for one yoke-fellow to receive an Appeal from any of the Family, nor to take the Rod out of the other's hand.

Improve your Conjugal Converse for Spiritual Ends. Let not the Body Rob the Soul ; nor the Elder serve the Younger. *Redeem the Time* ; that you may *blefs God* you ever met, (and not as too many, *Curse one another* for silently advancing their Mutual Ruine) so, when the Land-flood of youthful violent Affections is dried up, the fountain of Spiritual Love, true Religion hath digged, will still run with a more sober and moderate, but more constant and lasting stream. Season your Natural Society, with Spiritual Communion, in secret serving God, and you'l avoid the Surfeit of Society, which choaketh Love.

Reckon your selves one anothers more than your own, and the Lord's more
than

than one another. Let your Fellowship together be such, as you both in it may have Fellowship with the Father and his Son Jesus Christ, whose Image and Super-scription this Relation bears. Be Holy in all manner of Conversation. Possess your vessels in Sanctification and Honour. Defile not the Marriage Bed. Be not Drunk with your own Wine. All things are sanctified by the Word and Prayer. Be much in *Prayer* for, and with one another: you will then blame your selves, not one another; and be ashamed to jar, considering you must shame your selves before God for it. As to Children, Pray, not only for due Parts, Proportion, and safe Delivery, but Children sanctified; that your Families may be the Enlargement of Christ's Kingdom, and of the House-hold of Faith. As God encreases your Relations, enlarge your Requests for every one in particular: Those Petitions will not suffice when you are many, that did when you were one. Make God's House as yours, and yours as God's: Joyn with *Elkanah* and *Hannah* in giving up your Children to God's Service, and in going together to Sacrifice

(p). Account that the (p) 1 Sa. i. 21. 28.
greatest Riches, not which you lay up for

your selves or yours, but *out* for God;
 He is merciful and lendeth, &
 (q) Ps. 37. 26. his Seed is Blessed (q).

Their Prayer.

O Thou that art the great Creator, and wise Disposer of us, and all things in Heaven and Earth: who hast ordained Marriage for our good; and made *us* two, one Flesh. We give Thee all Humble and Hearty Thanks for preserving us in our single state so Innocent and Chast, so free from Shame and Reproach: For Conducting us through the Temptation of this Life, so mercifully, so wisely: for keeping us from the effects of thy wrath, and our own Infirmities. O forgive whatsoever might Cause thee to Imbitter this state unto us, and accept us in the Beloved. Indue us with a Spirit of Love, of Kindness, of Condescension; and prevent whatsoever might Disturb our Happy Union. Let our chief love and delight be ground-
 ed

ed upon the Hopes we have of being Heirs together of the grace of Life. Let's walk Hand in Hand to our Father's House, in a chearful and faithful discharge of our respective Duties to each other, and those Committed to us; and be still provoking one another to Love, and to good Works. That, after Death (which shall ere long separate us for a little while) we may with Comfort meet together, where they neither Marry, nor are given in Marriage, but are as the Angels, perpetually praising thee for all the Instances of thy Kindness and Endless Love; Through Jesus Christ, to whom with thy Blessed Majesty and Holy Spirit, be all Honour, Glory and Praise, now and ever more, Amen.

Another

Another.

WEE come unto thee most gracious God and merciful Father ; who in Infinite Wisdom and Goodness hath brought, and united us together : and do prostrate our Souls before thee in all Humility, under a deep sense of our unworthiness, and unbecoming Demenure in thy sight. O Pardon it unto us, that we have liv'd no more to the great Ends of our coming into the World, and into *this state*, which thou Instituted in Innocence. Let it not be a state of Temptation, or Sorrow, by occasion of our Sins and Infirmities ; but of Holiness and Comfort, as thou intended it to all that love and fear Thee. Allay in us all sensual Bruitish love ; Purifie and sanctifie our Affections : that we may not Dishonour or Pollute the Bed thou hast called *Unde-filed* : But use it so, as Carnal Lust may be flaked and subdued, not provoked, increased;

Husbands and Wives. 61

increased, or inflamed : that thy self and others may see our Chast Conversation coupled with Fear. Let us keep up the Honour and Ends of Marriage. Be linked together in one common Care , and live together in one Spirit, to thy Glory, the Edification, and Benefit of others, the real Comfort, Advantage, and Contentment of each other , the Promoting and Advancing thy Kingdom ; that we may together enjoy thee Eternally, through Jesus Christ, *Amen.*

The Husband's Duty.

TO be the *Head*, bespeaks, not only your *Dignity*, but *Duty*; to study and design her Comfort and Welfare; to be the seat and fountain of Reason, Understanding, and Discretion to her: to excel her in Knowledge, Patience, Christian Courage and Resolution; *Chief* in bearing Tryals and Infirmities: with all privacy, love, and mildness, guiding, directing, reproving her. Let love sweeten your Speech, Carriage, Actions, and Advices to her. Let not your *Commands* be unreasonable, or imperious: but lawful, managed with Meekness, Gentleness, Familiarity, and Discretion; that she may see, as well *Love* and *Reason*, as *Relation*, binding her to Obedience. Avoid all bitter Language; or such as may argue disaffection, which sinks deep into the Mind, and is hardly obliterated with any after-excuse; giving Cause to suspect, 'twas the Issue of a festered Heart, and that a precipitated Passion did not produce, but discover it. In her Houshold affairs, if you
Inter-

The Husband's Duty. 65

Interpose, let it be rather by Advice and Assistance, than Superiority.

Avoid Passion, Frowardness, Austerity, and Reservedness towards her. Stand by Her, and stand up for her on all occasions. Keep up her due Authority, and Honour in the Family. Cheerfully, and willingly, not grudgingly, or by Constraint, allow her Necessaries, and Conveniences, according to your place, and Ability. Render her life as Comfortable as may be. She is thine own flesh, so is to be nourished and cherished: hath forsaken all for thy Love, and is come under thy Roof for Protection.

Love and Respect her as your yoke-fellow, not as a Slave or Servant. The Woman was taken out of the Side, near the Heart: The Wife of thy Bosom, to be valued as far more excellent than any other Member under the Head, and almost equal to it. *Husbands love your Wives, and be not bitter against them*

(r). *Let her be as the loving* (r) Col. 3.19.
Hind, and pleasant Roe, let her
Breasts satisfy thee at all Times, and be
thou Ravished always with her (s) Pr. 5.18,19.
Love (s).

His Prayer.

Most gracious and merciful Father ; who hast been my God and Guide from my Birth ; and by thy disposing Providence, brought me into *this state*. Forgive whatsoever I have done or thought displeasing unto thee, before and since my entrance into it. Mortifie in me every Inordinate Affection and Desire. Give me still to Remember, that those that have Wives should be as if they had none. Let not my love unto her , swallow up greater unto thy self. Let me not prize the Spouse of my Bosom, above the Bridegroom of my Soul. Now I have Married a Wife, let me give a Bill of Divorce to all other Lovers but *true goodness* ; and make it appear thou hast given me a Help meet, not a hinderer *therein* , now I have most need of it. As her faithful head Indeed, let me guide and instruct her. ; see and
speak.

The Husband's Duty. 65

Speak to and for her, nourish and cherish her; love her, not only as my self, but as Christ the Church; Bear her Burdens, defend her in Danger, cover her Infirmities, sympathize with and Comfort her under Crosses: that I may be better to her than Ten Sons: that she may find all those Relations (and far more) she hath left, to cleave unto me, in me. That when I am, (as I trust I shall e're long be) happy in Heaven; my other part, may not through my sin, unworthiness, or neglect, be miserable on Earth. But after we have enjoy'd the Comfort of a sweet Society here, and been a Blessing to each other, and all near unto us; we may be translated to a place of perfect Love and Joy to all Eternity. Through Jesus Christ our Lord, *Amen.*

Another.

Another.

Almighty God, who of thy great Goodness hath given Man dominion over the Works of thine hands; putting all things in Subjection under his feet : and *Man* to be the *Head* of the *Woman*. Furnish me with suitable Abilities for the place thou hast set me in. Make me a Teacher and an Example of well doing. Give me a right Judgment in all Things, and a perfect Command over my Passions and Affections ; that I may not be amazed at Trifles , nor discompos'd at every Contrariety of Accidents, and Disappointments ; nor passionate for the things of this world, nor discontented if thou should'st smite me in any part ; nor suffer any Uddecency, or violent Transport. But may pass through all the Accidents of my life, with meekness and a sober Spirit, Patience and Charity , Prudence and Holiness ; and with an even
mind

The Wives Duty.

67

mind do my Duty in all things. Comply with every variety of thy Providence; be useful to and careful of mine; ever approving my self to thee, in a Holy hearty obedient Piety and Devotion, Wisdom and Humility, Chastity, Purity, and a Holy Conversation. Preserve me and mine from all Danger; accept of us in and through our Lord and Saviour Jesus Christ, to whom with the Blessed Majesty and Holy Spirit, be all Glory, Honour and Praise, now and ever, *Amen.*

The Wives Duty.

Give to your Husband due Honour, sweetned with love and familiarity; and expressed by an inward Esteem, and outward Reverent Respect, Speech, and Carriage towards him; in regard of his Superiority by Creation, and God's Institution; *thy desire shall be to thy Husband, and He shall (t) Ge. 3. 16. Rule over thee (t).*

Be

Be voluntarily subject to his will in all lawful things, as unto the
 (v) Ep. 5. 22. Lord (v): from which nobleness of Birth, greatness of Portion, excellency of Parts, cannot exempt: A *Son* may have more wit than his *Father*, and a *Subject* than his *Prince*, yet both must obey. They may advise, perswade, intreat, not be fullen, scornful, disdainful, scold, reproach, taunt, or disobey. The *Place*, if not the *Person* is to be regarded.

Live in a chearful Contentedness with your Condition. Avoid tedious, curious gaudy Dressing: Affect not Vanity in Apparel, or Curiosity in any thing about you. Be willing and diligent in your proper part of the Care and Labour of the Family. Be a Constant *meet Help* both as to his Person, Estate, Household, and Holy Education of Children. Dispose not of his Estate, without his consent: Consider not only whether the work be good you lay it out upon, but what power you have to do it. Avoid an Impatient, Murmuring, unquiet Disposition; and maintain a Holy, peaceable, meek and quiet Temper, which is in the sight of God of great price.

Her Prayer.

IN all Humility of Soul and Body
I Prostrate my self before thy Divine Majesty, most gracious and merciful Father. It's of thy great goodness, for which I render unto thee all possible Praise, that though I have deserved nothing but Trouble and Affliction, thou hast been so careful of me, so good unto me all my dayes. In particular, as to the Choice thou hast made for me. O Pardon the Vanity, the Follies, the Errors, the Miscarriages of my younger, and riper years; and punish them not upon me with those extream Troubles, Disquiets, Dissatisfactions those find in this state who have provoked thee. Give me Prudence and Discretion to know and do my Duty, with a chearful Heart and willing Mind. Let it be my study and delight to please Thee, and Him thou hast set over me: To bear
with

with his Infirmities: To Help and do Him good all his days. Free us from all peevishness, sinful passions, mistakes, causless Jealousies: and endue us with such meek, quiet, chaste Dispositions, as may encrease each others Joy, and lighten each others Sorrows. That in all the Changes and Alterations of our Condition, we may preserve a sincere love unto Thee, and one another. Make us always mindful of the sacred Vow and Covenant wherein we stand engaged to Thee and each other, and to stir up one another to the love of Thee and our Neighbour. That in the sence of a good Conversation, we may leave the world, under well grounded hopes of dwelling together with Thee in Heaven. Through Jesus Christ, our Lord and Saviour, the Head and Husband of his Church, to whom with thy Blessed Majesty and Holy Spirit, be all Honour, Glory and Praise, now and for Ever. *Amen.*

For safe Child-bearing.

Most great and only wise God :
who sanctified Marriage in In-
nocency for the Propagation
of Mankind : If it be thy good Plea-
sure, make me Partaker of that Blessing.
Prevent a Barren, a miscarrying Womb,
and dry Breasts. Make me a Joyful
Mother of Children. That I may serve
Thee in increasing and bringing up thy
Faithful ones. Deny not due parts,
Senses, Reason, and Comfortable use
of the same in thy own due Time.
Mitigate and Asswage the sharpness of
that Curse and inevitable pain upon
my Sex, for the Offence of our first
Parents. Be not far from me when
Trouble is nigh, O Lord, make hast
to help me. Give me Patience, Sub-
mission, Resignation to thy Will : a
seasonable, easie safe Delivery. Keep
me from all sad Accidents and Passions;
from all Undecency of Deportment,
and unquietness of Spirit, Impatience,
or

or Distrust : from doing any thing sinful, or feeling any thing intolerable. Give me the expected fruit of my Womb, and a thankful Heart to Consecrate it, and my self to thy Service. Punish us not in it, or by it, nor it for our Sins ; assure us of the Pardon of them. Increase my Faith, support and strengthen me by thy Holy Spirit, vanish my Fears and Sorrows. But, I wholly submit all unto thy Holy Will and Pleasure, whose Wisdom is Infinite, whose Counsel is secret, and knows what's best for me ; and hast promised all Things shall work together for my good. However thou dealest with me, give me not up to a Barren unfruitful heart. Beget, Preserve, Encrease, Confirm in me good Purposes and Resolutions : Let them not prove Abortive, but bring forth continually the fruit of good Living. Give me Contentment in every Condition ; and to Discharge the Duties I am, or shall be called unto ; to my own and others Comfort, the Credit

dit of Religion, the Praise of thy great Name, Thorough Jesus Christ, Amen.

Thanksgiving after Deliverance.

ALL possible Praise and Thanks, be given unto thee most gracious God and Heavenly Father; for all the Instances of thy Goodness unto me all my Days. Particularly, for not turning away my Prayer, nor thy Mercy from me; for supporting me in the time of my Distress and Extremity, when I might have perished in it. O Sanctifie this great Deliverance unto me, that it may be in Love and Mercy unto me. Keep me from all evil, and further Danger of Child-Bed. Give me a quiet Spirit, increase of Strength, a healthful Body, ability for my Duty, stedfast Confidence in thee, a lively and lasting sense of thy Mercy, a thankful Heart, enlarged Affections to Praise thee, to be joyful in thee, to speak good of thee, cheer-
F fully

fully to serve thee all my Days. Let this Experience of thy Power, Mercy, and Goodness, learn me for ever to Trust thee; to rely, cast all my Burden upon thee, in a sincere observance of thy Commandments. Let me be as solicitous to glorifie thee for delivering of me, as I was in calling upon thee for it. That this great Mercy may not be in vain unto me; but a fore-runner of my Deliverance from the pit of Eternal Destruction; through my Lord and Saviour, who was Born, and Suffered the pains of Death for me; to whom be Glory, Honour, and Praise, now and Ever. *Amen.*

Parents Duties.

BE deeply sensible of the miserable state your Children have derived from you, and of the gracious Terms offered by God for your and their Salvation. Resign and Dedicate them to Him, and Solemnize the same by *Baptizing* of them.

Nothing but the want of Milk, or Ability, excuses the Mother from

Nursing them upon her Breast. (w) Ge. 21. 7.

(w) The neglect of which is a great wrong to the Child inheriting often their Diseases,

I Sa. 1. 24.

Pf. 22. 9.

Lu. 11. 27.

Humours, Dispositions that give them Suck; and occasions less love to her that should.

Lay not too much stress on the forward beginnings of wit, and memory; which often fail in their Age of all their Childhood promis'd. But we can never hope too much of the timely Blossoms of Grace; whose spring is perpetual, and whose Harvest begins with our End.

Check the first appearings and buddings forth of Sin in them, and encourage all

F 2

good

good beginnings of Virtue, when they are able to learn any thing, it's high time to teach them that which is good. Stop their little Undecencies, keep them from the Confines of Evil. Train them up to those things which are Immediate Dispositions of Virtue and Religion; As Meekness, Gentleness, Patience, Modesty, Diligence, Pity, Compassion, Mercifulness, Government of their Tongue and Passions, Silence, Sobriety, Comly speech, to speak the Truth at all times; which are great Preservatives against Impudence, Unchastity, Idleness, Malice, Hatred, Revenge, Oppression, Injustice, and all kind of Vices; when we see a Child strike a Servant rudely, jear the poor or silly Person, Cheat his Play-fellow, talk light Things, little Boldnesses, wrangling and lying for Trifles, &c. we encourage, laugh at, and are delighted with his wanton Wit and Confidence, please our selves to see him displease God: not considering these beginnings are growing up to Impudence and Revenge, Injurious Actions, false Witnes, Perjuries, Tyranny, Treason. Education even alters Nature, and mould a Man anew.

Instill Goodness betimes into them as they are capable. Learn them (and see they understand) the Creed, the Lord's Prayer,

Prayer, the Ten Commandments, and all the Principles of the Christian Religion in a familiar way, according to their Capacities. Teach them to Pray constantly, and uncustomarily. Put such Books into their hands as are meetest for them. Imprint upon their Minds the greatest things: not uncertain Opinions, for Damning and Saving Points; or uncharitableness, hatred, prejudices as to Parties: but such solid substantial Principles, as may have the largest greatest influences on the future Conduct and Government of their Lives, according to their particular Tempers, Dispositions, Inclinations. Possess their Minds with the fear of God, and their Obligations to him as their Creator, Redeemer, Preserver, Governor. Speak always before them with great Seriousness, Honour, Reverence and Praise, of the Holy Scriptures, Holy Men, and Holy things: and with displeasure and loathing of every Vice, and of vicious Men.

So soon as capable, bring them to public Ordinances, appointed for begetting and encreasing Grace, and to which God hath promised his special Blessing (x).

Teach them to *do*, (x) Ps. 133. 3. rather than to *talk* of *Virtue*, and Religion; put them upon the Practice

and Exercise of it ; that gives the best, the truest , the perfectest Knowledge of any thing.

Intice them with Kindness and Rewards ; the way to Indear your Persons and Instructions. Labour to make all sweet, easie, and pleasant to them. Commend , allure them into Goodness, with all Attractive Encouragements ; that they may *know* and *love*, not *know* and *hate* Goodness at once, by thinking of the Severities wherewith it was accompany'd in their Minority. Make Holiness appear to them the most necessary, honorable, painful, delightful, amiable course of life ; and principal thing. Win them to a liking and love of it : and keep them from looking upon it, as needless, dishonourable , hurtful , or uncomfortable ; and from such Company as may encline them to think so.

Inure them to speak always, with Honour, Respect and Reverence to your selves and others. Break them of their own wills. Suffer them not to carry themselves Irreverently or Contemptuously towards any. Tell them lovingly of the Excellency of Obedience, Humility, Submission, Condescension, and how it pleases God.

Let *Necessary Correction* be according to their Tempers, and with Discretion ; Not
in

in Passion; that they may see, not your Anger, but Reason is the Cause. Not so seldom as to make them fearless, nor so frequent as to discourage or harden Them. For offending God, rather than your selves. Alwayes shew them the Tenderness of your Love, and that you do it for their good.

Take heed of an over-fondness or visible partiality. If Nature make a difference, it's natural to help the weakest, and a Virtuous carriage to increase Respect. 'Tis good to incourage Ingenuity, but not to provoke Pride, or Envy. The over-Indulgence of Parents, is the refuge of Vanity, the bane of Children, and provokes God to take them away. Give them Countenance, and convenient maintenance, that they may not be tempted to indirect courses, nor your Life be their Burden. Yet, keep to Reward Duty, and that they may be beholden to you, not you to them: but so gotten that a Blessing, not a Curse, may go along with it.

Train them up in a life of Diligence and Labour, use them not to Ease and Idleness. Chuse them such a Calling and Course of life as tends most to the good of Church and State, and their own Souls: Place them with those that may not hinder *that*, nor

undo your Care of them while with you. Look out such a Match for them (when you find it needful) who are apt to choose not by Judgment, but blind Affection, as is Pious and Prudent, rather than Rich. Observe their Inclinations, and tender them what may not cross it, but counsel them by Arguments drawn from their own good, rather than your Authority. Affections are rather to be led, than driven: and forced Marriages and Callings seldom Prosper.

Let your own Example teach them that holy Heavenly blameless Tongue and Life you desire them to practice: 'twill be hard to persuade them against that; their young fancies, from drawing after your own Resemblance. Great Reverence is due to Children. *Infancy* that understands not words, are led by Imitation of those that gave them being, and on whom they depend. Practice not what's not Prudent or Expedient before them. Such as they see your behaviour is, will theirs be behind your back. Woe to them who make their Children witnesses of their Impieties. Every President of yours, are so many Monuments and Motives to Posterity.

In all this use great Care and Diligence. Think not God will make them wise and good,

Parents Duties.

81

good, because they are yours. Young Plants must be often watered : Line upon Line, Precept upon Precept. Good Principles must be Distill'd into these narrow Vessels that cannot take in much at once, by degrees, as they are capable. It's easie to palliate Nature, but requires long, and constant Attendance thoroughly to cure and conquer it.

Joyn constant earnest Prayer for accompanying your Endeavours with the Divine Assistance and Blessing : without which all's Ineffectual. Children of many Prayers seldom miscarry : But whatever the success be, you shall have the Comfort of discharging your Duty.

Their Prayer.

Most gracious and merciful Father ; who shewest Mercy to Thousands of those that love Thee and keep thy Commandments : We give thee hearty Thanks, for thy Tender Care of us all our Days ; and for so early preventing us by thy Grace, and Inclining our Hearts unto thy Service. Oh, go on to be

F 5

gracious

gracious to us, and ours: Forgive us all our Sins, and lay them not to our, to their Charge. Take them into the Protection and Guidance of the same Providence, which hath been so bountiful to us, so watchful over us. Implant in them all the graces of thy Holy Spirit; and accompany all Instructions and Endeavours to that End with thy Blessing. Mercifully provide for, dispose of, and place them in this world, so, as may further them in, and render the ways of Virtue, easie and pleasant to them. Preserve them from the Dangers, Allurements, and Evils of the Age. Let them be sanctified even from the Womb, and fear thee from their Youth, all their Days. We recommend them to thy never-failing Mercy and Compassion. Be our and their God. O let *them* live in thy sight; and *us* be able at last to say, Behold we and the Children God hath graciously given us. Thorough Jesus Christ, to whom with thy Blessed Majesty and Holy Spirit, be
all

all Honour, Glory and Praise, now
and for ever. *Amen.*

Another.

Almighty God, who hath promised *thy Spirit* to us and our Children, even to as many as the Lord our God shall call; deny it not to us and ours. Give us by good Counsels and Example to lead and bring them up in thy Faith and Fear. Make us Spiritual, as well as Natural Parents; Let us see the Travel of our Souls in them, and be satisfied. Let them be Born again of Water and of the Spirit. Season their Tender Age with thy *Grace*; let it have early possession of them. Take them into thy Care, Charge, and Covenant; into the bosom of thy true Church, into the Arms of thy Mercy, intoth a Right of the Promises, into the Service of Christ, into the Communion of Saints. Keep them from the Loss or Injury of any Sense or Member; from every
sad.

bad Accident, from *Evil* Temptation, or Examples prevailing upon them, from being useless, unprofitable, or vitious; that they prove not a Curse, but a Blessing and Comfort to us and others; and attain what thou hast promised to those that Honour and Obey thee and their Parents; and not provoke thee to visit the Iniquity of their Fathers upon them. Give us to carry our selves so, as we may be able with Confidence to leave our Fatherless Children with thee, and bid them trust in Thee. O thou that hast sent forth thine Angels for Ministring Spirits to the Heirs of Salvation, give them Charge over us and them for Preservation and Safety, Thorough Jesus Christ our Lord. *Amen.*

d

Childrens Duties.

Love and Honour your Parents, in your Thoughts, Speeches, and Behaviour; be they never so mean in the World, or Understanding: though you cannot as Rich, Wise, or Religious; you must, as Parents. Think not Contemptuously of them, speak not dishonourably, irreverently, saucily, to them, or of them. Deride not their failings, or miscarriages; but conceal, lament, cover them. Bear with their Infirmities of Mind and Body, when old Age makes them *Troublesom* to others, let them not be so to you. Carefully lay up all their wholsom Precepts. Imitate them in all that's good, while they live, and when they are dead. Remember what Grief of Mind your Miscarriages will be to Them, and how much your Happiness will be theirs. Make not their lives miserable by undoing your selves. Bear with them when froward, and twice Children, as they did with you, when you were theirs.

Murmur

Murmur not, but willingly and thankfully be instructed and reprehended by them. Obey them in all lawful things. Chearfully submit to any *Labour* they Injoyn you, or *Correction* they lay upon you. Be Content with their Allowance and Provision for you, and disposal of you. *Marry not* without their Consent: Children are so much their Parents Goods and Possessions, that they cannot (without a kind of Theft) give away themselves, without their Approbation that have a Right in Them.

If They be in want, relieve and maintain Them: and that, not as Servants, or Inferiors, but Superiors. See they fare as well, or better than your selves. Though you got not your Riches by Them, you can never requite them for what you have received of them.

Pray and *do* what in you lyes for their Health and Life, Peace and Comfort: Remember how much you owe them for all their Cares and Fears; their Cost for you, and pains with you. Be far from those who Imbrue their Souls in Bloody wishes for their Parents Death: Though they wish them in Heaven, it's not so much that they may have ease and Rest at their Journey's End, as because they must needs take
Death.

Death in the way. If *long Life* be promised as a Reward for honouring Parents, such may expect *untimely Death* as a Punishment on the Contrary. Reverence, Kindness, and loving Respects to them, never went unrecompensed even in this Life.

Their Prayer.

MOST Merciful and Heavenly Father, who Invite little Children to come unto Thee, and lovest those that do. O take me into the Arms of thy Mercy, and Bless me, who am dedicated to thee in Baptism. Make me always mindful of my Vow and Promise, to forsake the Devil and all his works, to believe in thee and to serve Thee; to be Dutiful, Obedient, and Thankful to my Parents and Instructors; Humble, Reverent, and Meek to my Superiors; gentle, sober, and Temperate all my Days. Keep and defend me from all Evil, lead me into all Good; Bless me and my Parents, O my Heavenly Father.

ther. The longer I live, the better let me be : Let me increase in Wisdom and Stature, and favour with thee and men, to the Glory of thy great Name, the Delight of my Relations, my own Happiness in this World and that which is to come, thorough Jesus Christ ; in whose Holy Name and Words I further Pray. *Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come ; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases, as we forgive them that Trespas against us ; And lead us not into Temptation, but Deliver us from Evil : For thine is the Kingdom, the Power, and the Glory, for ever and ever.. Amen.*

Another.

Another.

MOST Gracious and Merciful Father, who made me, preserves me, and provideth all Necessaries for me. Pardon whatever I have done amiss, and grant I may do so no more. Give me Grace to obey Thee and my Parents; to be helpful and a Comfort to them: Keep me from slighting of them, Irreverence, Undutifulness, Disobedience to them. Let me never forget, or slightly Remember my many Bonds and Obligations of Duty, Obedience, and Thankfulness to them; their Sorrows, Pains, and Care for me; that I may never make their Hearts sad, or bring down their grey hairs with Sorrow to the Grave. Increase the Number of their Dayes, and thy Graces in them, to thy Glory in their Generation. Watch over us for good all our Dayes, through Jesus Christ, who hath Taught me when I Pray to
say,

say, *Our Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come ; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases, as we forgive them that Trespas against us ; And lead us not into Temptation, But deliver us from Evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Masters Duties.

L Et your first Care be to admit none into your Service, but such as will serve God with you (y). A

(y) Ps. 101. *wicked Person, is a dangerous Infection in a Family. Disobedience is from Irreligion.*
4, &c.

There can be no true Fidelity and Subjection but out of Conscience.

Keep them from Evil Company, and from being Temptations to one another. Watch over them for their good. Encourage the *Obedient* ; Rebuke, convince, admonish.

The Masters Duties. 91

monish the Contrary, so as their own Consciences may Condemn them; without Bitterness, Reviling, Sharpness, which oftner hardens than Reforms. Defend and Protect them in doing their Duty. Bear them not out in wronging any, but right them when they are wronged. Refuse not their just Apology, Hearken to, and Redress their (2) Job. 31. 13. Grievances (2).

Deny not necessary wholsom sufficient Food and Rayment (if the Contract be so) Physick, Lodging, Wages. Think not much of maintaining them, when by Providence disabled from serving you. Oppress them not with too much Labour. Let your Commands be lawful, feasible, necessary, convenient, that they may Obey with chearfulness: Your Reproofs and Admonitions, short, plain, material, prudent, sober, private, seasonable, familiar, with good Advice, according to their different Tempers; when it's most like to do good, and to convince them of it: with such winning Mildness and Concern, as they may see you're more engag'd for *their* welfare than themselves. Rule with Wisdom and Discretion, Love, Gentleness, Tenderness; not Rigour, and Severity: Looking on them, not as Slaves, but fellow-Pilgrims,
fellow-

fellow-Servants, fellow-Christians, and

Brethren, (a). Knowing you have also a Master in Heaven.

(a) Phil. 16.

(b) Ep. 6. 9.

Col. 4. 1.

(b) An austere Master, makes

Eye-Servants, his Person ha-

ted, his Business neglected. No Servant will do his Duty, except out of Conscience, or Love to his Master. Fairness sweetens Advice, and purchases Love, without which, there can be no true Fidelity and Respect. Constraint is for Extremity, when all other ways fail. Let your Corrections be Prudent, moderate, unpassionate, joyn'd with Instruction, proportionable to the Person's Temper, and hainousness of the Crime. Forgive them often in things not sinful. Take not notice of every small Offence. Passion makes Severity look like Revenge, Reforms not, but provokes and exasperates. Be rather lov'd than fear'd; a Master than a Tyrant, a Lion in thy Family. Let your Dominion be that of the Soul over the Body, not for its hurt but help, advantage, edification, guidance, and instruction. Reward, allure them, praise them openly, reprehend them secretly. Be chearful and pleasant with them, that they may love, not avoid or be weary of your Company.

Have

Have a great care of your Carriage. Nothing will please from one, whose Person is distastful. Give them good Example, by a Prudent, Pious, Honest, unblameable Conversation; which much tends to the bettering of them, and maintaining your Respect, Esteem, Authority over them. Betray not your Natural weaknesses, by Passion, or Imprudent words and deeds. Command your selves, if you expect they should obey you. Suffer not that in your selves, which you discountenance in Them. Conscience of our own Crimes, Choaks the Accuser, and not like to amend the Offender. An *Inferior* cannot but stoop in Heart to *that Superior* in whom God's Image appears.

The heaviest work is made light by seasonable enjoyning it. As much as possible, settle a constant order in your Family, and of your Business; that every ordinary work may know its Time; and Confusion and Distraction may not shut out, or hinder *Godliness*; which is much furthered, and made easie, by skill and foresight. Be in your Family, as a *Prophet* to Teach and Instruct them; as a *King* to govern, and take care of them; as a *Priest* to offer up the daily Sacrifice of Prayer and
Thankf-

Thanksgiving, with, and for them. Al-
ways Remembring, who hath committed
them to your Charge; and that at your
Hands it will be Required.

**His Morning Prayer with his
Family.**

Most Holy and Infinitely glo-
rious Lord God; who art in
thy self a Consuming Fire,
but in thy Son a Reconciled Father.
We desire in all Humility to Prostrate
our Souls before thee, acknowledg-
ing our selves far less than the least of
all thy Mercies, unworthy to breath
in thy Air, to tread upon thy Earth,
to lift up our eyes to Heaven, to have
any thing to do with thee in a way of
Grace and Mercy. Thou hast nou-
rished and brought us up, and we have
Rebelled against thee; Requited thee
Evil for Good, and Hatred for thy
good will. It's a wonder of thy Pa-
tience and Forbearance, that we are
alive before thee, Praying unto thee,
and

and Praising of thee, and not spending a sad Eternity in that place of Torment from whence there is no Redemption. O glorifie thy Mercy in the Pardon- ing and Saving of us, and not thy Ju- stice in our Destruction. Justifie us freely by thy Grace through the Re- demption that is in Jesus Christ; and sanctifie us by thy Holy Spirit. Let the time past of our lives be too too much, that we have been so Careless in serving thee, and saving our Souls; for the Time to come let us work out our Salvation with fear and trembling, and give all diligence to make our Call- ing and Election sure. And in our se- veral Relations and Places, give us Grace to behave our selves as becomes thy Children and Servants, with Care and Conscience, and Soberness of Mind; as, having thy Law writ upon our Hearts, and thy fear always be- fore our Eyes, and a sense of thine Omniscience and of thy Omnipresence, that thine Eye runs too and fro through the whole Earth, that thou art the Witness,

96 The Masters Duties.

Witness, and wilt be the Judge of all our Thoughts, Words, and Actions. And seeing thou hast been pleased to Encourage us to our Duty by many great and precious Promises, let us cleanse our selves from all filthiness of Flesh and Spirit; perfecting Holiness in thy fear. Let this be our great Care, notwithstanding all Temptations, that we never leave thee nor forsake thee, and this our great Comfort in all Conditions, that thou hast said, thou wilt never leave us nor forsake us. Let us not be weary of well-doing, knowing, in due season we shall reap if we faint not. Let the End of our Dayes be often at the End of our Thoughts: Give us Grace so to live now, as we shall wish we had done when we come to Die; that then we may be able to Reflect upon a well-spent life, and on good Grounds to resign up our Souls into thy Hands, as into the hands of a Faithful Creator and Merciful Redeemer.

Remem-

Remember all Mankind in much Mercy. Send thy Gospel where it is not Preached, make it very successful where it is. Pardon our Crying Sins in these Three Nations, Reform our wicked Lives, Continue our forfeited Mercies, prevent our deserved Judgments. Let our Sovereign and all our Magistrates be Terrors to Evil Doers, Incouragers of those that do well. Make the Ministers of thy Gospel, faithful, painful, religious, their labours successful. Let all our Relations be related to thy self, and all thine afflicted Servants, relieved by thee according to the multitude of thy tender Mercies.

We Praise thee for our last Night's Preservation, and Refreshment; and for all the Instances of thy Goodness to us all our Dayes. Go along with us this Day, Bless us in all our ways, preserve us from all Evil, especially from the Evil of Sin. Work in us a greater Care of pleasing, and fear of offending thee; that living this Day,

G

and

98 **The Masters Duties.**

and all our Dayes in thy fear, we may dye in thy favour, thorough thy Son, who hath taught us when we Pray to say, *Our Father*, &c.

His Evening Prayer with his Family.

ETernally Blessed and Infinitely glorious Lord God, the great and terrible Majesty of Heaven and Earth; at whose Dreadful Appearance, all Impenitent Sinners shall e're long in vain call to the Rocks and the Mountains to cover them, for fear of thy Wrath, and for the glory of thy Power. So often as we come into thy Presence, we have abundant Cause to be covered with Shame and Confusion of face, for the vileness, and sinfulness of our Natures, Hearts and Lives. We are by Nature Children of Wrath, and by our Lives, Children of Disobedience; have broken all thy Holy Laws in Thought, Word, or Deed; so that it were Righteous with thee to make
us

us miserable in this World, and that which is to come. But O deal not with us according to the multitude and hainousness of our Provocations, but according to the multitude, and tenderneſs of thine own Compaſſions; for thy Goodneſs ſake Remember us O Lord. And for the Time to come give us to amend our Lives according to thy Word. Enlighten our dark Underſtandings, ſubdue our Wills and Affections wholly to thy ſelf. Let us know, and do the things that belong to our Peace before they be hid from our Eyes: Let us chearfully perform what thou requireſt of us, and patiently bear what at any time thou ſhalt lay upon us: Be ſtedfaſt and unmoveable, always abounding in the Work of the Lord, for as much as we know our labour ſhall not be in vain in thee. Let us walk Circumſpectly, not as Fools but as Wiſe, Redeeming the Time becauſe the Days are Evil. Make us more and more ſenſible of our frailty and Mortality; ſeeing theſe

100 The Masters Duties.

Earthly Tabernacles, our Bodies shall be dissolved, let us frequently, and seriously consider what manner of Persons we ought to be, in all Holy Conversation and Godliness.

Pity the Degeneracy of Mankind. Visit the dark Corners of the Earth with the light of thy glorious Gospel. Purge out of thy Church whatsoever is an offence, and dishonour unto thee, and indangers the Souls of Men. Bless us in these three Nations, by turning every one of us from our Iniquities. Indue our Sovereign with those Gifts and Graces of thy Spirit, that are necessary for him as a King, and as a Christian. Let us, and all his Subjects live under him quiet and peaceable lives, in all Godliness and Honesty. Make all our Ministers and Magistrates faithful and successful, in encreasing and encouraging Holiness, and Discourtenancing Vice. Let none of our Relations be Strangers unto thy self; nor any of thine Afflicted Servants be forgotten by thee; Relieve them as
thou

The Masters Duties. 101

thou knowest best for them. Recompence those that have shewed us Kindness, do good to those, that have done us Evil.

We Praise thy Name for all thy Mercies, for thy Care of us, and Goodness to us this Day and all our Dayes. Take Care of our Persons, and of all thou hast Committed to us this Night. Let us lye down in a sence of thy daily Kindness unto us, and awake in a sence of thy continual Care of us; and do abundantly for us above what we can ask or think, for the sake of thy Son Jesus Christ the Righteous, who hath taught us to Pray, *Our Father, &c.*

Servants Duty.

INwardly Esteem, outwardly (in words, gesture, and behaviour) Honour and Reverence your Masters. From which, neither Age, Sex, Birth, Breeding, Condition, Gifts, or Means, can free you. Reveal not their Secrets, and Infirmities. Dishonour them not behind their backs. Stand up for them, speak respectfully to them, and to others of them. Preserve their Reputation, and the Families. Talk not to others of what is said or done at Home. Give them no just occasion of distast.

*Let as many Servants as
are under the Yoke, account their
(c) 1 Tim. 6.1. own Masters worthy of all Honour (c).*

Readily and sincerely obey their Commands; please them well in all lawful, and indifferent things; not
(d) Tit. 2. 9. answering again (d). The Master's place is to dispose of, and order his own Business, and the Servant to submit unto his will in it, Chearfully, without grumbling at it, or at their work, or, that they are Servants, and not

as those they serve. 'Tis uncomfortable to your selves and them, that you go about your Business with heavy fowre looks, and discontented Spirits; forgetting you are serving the Lord, while you are doing *their work*. Be not Sloathful, Careless, Negligent; but Faithful, Diligent, Industrious in it: not loytering, or minding your own ease and pleasure. A *Burdensom Employment*, is made easie by Custom; and to a willing mind, doth it self.

Labour to preserve, and encrease their Estate; to further and advance their Interest, by all good and lawful means. Be provident, frugal, and wary for their Advantage: and see nothing be lost, damaged, wasted, or consumed, through your Default. Beware of secret Theft; of Purloining, stealing, giving, lending, making away any thing without their Consent. Remember your Father *Jacob*, and the Blessing upon him when a Servant; who served with all his power, was careful Night and Day, of what was committed to him, and made good what was torn or lost (e). And how those that improved their Master's Talent, were Commended and Rewarded; while the idle and unpro-

(f) Mat. 25. 14, &c. fitable, was cast into outer darkness (f). Do your work well, and as soon as you can ; knowing, *you* and *your Time* is not your own. Be as thrifty and careful, as if it were your own Concern : and serve, as you would have others serve you.

Let your *Answers* be true, direct, dutiful ; not fullen, muttering, saucy, irreverent, contradicting, or disputing with them. Beware of Excusing any unwarrantable thing, or adding one Sin to another, by telling a *Lye*, which is an Abomination to the Lord, which his Soul abhors, which he punishes in this world, and that which is to come. Bear with meekness, patience, and submission, the sharpest Reproofs and Corrections ; though wrongfully inflicted without Cause. God will Vindicate your Cause if wronged, and Reward you.

Look upon your Condition as chosen for you by God ; and your selves, as his Servant ; and your Work, Allowance, Provision, and Restraints, as his ; and do all as to him, Pray daily for a Blessing upon him, his Affairs, the whole Family, and your Labours. A Godly Servant hath been an Eminent Blessing where he
hath

hath lived. They are not worthy to partake of the Mercies of the Family, that Pray not, endeavour not for them. Servants be obedient unto them that are your Masters according to the Flesh, with fear and trembling, in singleness of your Heart, as unto Christ: not with Eye Service, as men-pleasers, but as the Servants of Christ, doing the will of God from the Heart. With good will doing service as to the Lord, and not to Men: knowing, that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or

(g) Ep. 6. 5, &c. free (g). Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward: for this is thank-worthy, if a man for Conscience towards God, endure grief, suffering wrongfully: For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when you do well, and suffer for it, ye take it patiently, this is acceptable unto God, for even here-
(h) 1 P. 2. 18, &c. unto were ye Called, &c. (h)

Their Prayer.

Almighty, Omniscient, Omnipresent Lord God, in all Humility I prostrate my Soul before thee; acknowledging, and adoring the Wisdom and Goodness of thy Providence, in appointing every one his Station; and disposing all things and Persons into their several Ranks, Orders, and Degrees; some to Command, and others to Obey, for their mutual Help and Benefit. I humbly submit to the State and Condition thou hast placed me in; beseeching Thee to forgive me all my failings, and disobedient carriage towards thee, and those thou hast set over me, for his sake, who though he was Lord of all, took upon him the form of a Servant, that by Obedience and Suffering, he might procure the Salvation of all his Servants, whether Bond or Free. Give me a Humble, Obedient, contented Heart, to serve thee, and those thou

thou hast obliged me unto; diligently, faithfully, carefully, with all chearfulness and gladness of Soul, without repining, murmuring, envying, or unwillingness; Remembring I deserve not a being upon Earth, much less to be thy Servant: Let me think my self Happy therein; and that I am brought out of the base Bondage of Sin and Satan, to partake of the glorious liberty of thy Children, Thorough Jesus Christ, in whose Holy Name and Words I further Pray unto thee, saying, *Our Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases, as we forgive them that Trespas against us; And lead us not into Temptation, But deliver us from Evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Another.

Another.

MOst gracious God, and merciful Father, who art no Respector of Persons, but in every place and station, he that feareth thee, and worketh Righteousness, is accepted of thee. In an humble sence of thy Sovereign greatness, and my own means, and unworthiness, I cast down my self at the Foot-stool of thy Grace, begging Pardon and Forgiveness of my manifold Sins and Iniquities: That I have no more chearfully and faithfully obey'd thy Commands, and theirs thou hast set over me; and Grace for the future to be thy and their faithful Servant. Let me disdain no Office, but shew all mildness, Plyableness, Reverence, and Fidelity to him, though harsh and froward; accounting him worthy of all Honour, as bearing the Image of thy Sovereignty, a Contempt of him being a Contempt of thy Majesty.

Bless

Bless him, and his, and all his Affairs. Make me so Careful and Circumspect in all the particulars of my Duty, that neither he nor any other may suffer through my Ignorance or Neglect; and that at the last Day, when the Servant shall be free from his Master, thou may'st say unto me, well done good and faithful Servant, enter thou into the Joy of thy Lord; for his sake who to set me free from the slavery of the Devil, Humbled himself, made himself of no Reputation, and is now exalted at thy right Hand, in whose Holy Name and Words I further Pray, *Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases, as we forgive them that Trespas against us; And lead us not into Temptation, but Deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Duties

Duties of the Aged.

BE Examples of Wisdom, Gravity, and Holiness to the Younger; and draw forth those Treasures of Knowledge and Experience which you have been so long in laying up, to instruct the Ignorant, and warn the Unexperienced and Ungodly that are about you. Tell them what you have or might suffered by the Deceits of Sin, the Danger of Temptation, and Delay : what Comfort you have found in God, the Scriptures, and a Holy Life ; and how good he hath been unto you.

Be not peevish or froward to those about you ; but patient under all the Infirmities and Inconveniences of Old Age. Be Blessing God for your former days of strength, health, and ease ; and for that Endless Undisturbed Rest he hath provided for you. Let the Ancient Mercies, and Experiences of God's love through all your Lives, be fresh upon your Minds, and Inkindle your Love and Thankfulness, Delight and Comfort, and help you to submit to Uneasiness and Death.

Be

Duties of the Aged. III

Be Accurate in Examining the state of your Soul, and making your Calling and Election sure. Be frequent and particular in Reflecting upon your past life; that you may be deeply humbled for all your Sins, and thankful for being preserved from those you might (and others) have fallen into. Redeem with double Diligence your little Remains of Time; set a great value on every moment of it; lose none in Idleness, or unnecessary things; being always doing, or getting some good, and that with all your might. Let your Thoughts of Death and Preparation for it, be, as if it were just at Hand.

Their Prayer.

O Father of Lights, and of all Consolation; from Everlasting to Everlasting thou art God, a never failing Support, an Eternal Reward to thy persevering followers, thy old Disciples, I have lived upon thee, and by thee all my days; thou hast been my help from my Youth, cast me not off now in the Time of old

old Age, forsake me not when my strength faileth. O Pardon the follies of my Childhood, the miscarriages of my Riper years; that I have done, and receiv'd so little Good, spent so little Time in it, and so much in Vanity: Give me grace to Husband and Improve the Remainder of my few Sands, for my Eternal Advantage. Amidst the Infirmities of my Body, preserve me from Covetousness, Frowardness, Impatience; whatsoever Vices are so frequently found in old Age. Grant I may be Sober, Grave, Temperate, sound in Faith, in Charity, in Patience, a Teacher of good things. Let my former Experiences of thy Goodness, learn me still to Trust in thee; not to be distrustful of thy Providence, nor negligent of my Duty. Let not my Graces wither, but flourish more and more with my declining Days; nor my Zeal for thy Glory cool, but be inflamed with the decay of my Bodily Heat. That bringing forth fruit in old Age, I may go to my grave,

grave, as a flock of Corn in its Season, meet for Glory, and in the Joyful expectation of a Happy Resurrection, Thorough Jesus Christ, to whom, be all Glory, Honour, and Praise, now and for ever, *Amen.*

Another.

I Humbly Prostrate my self before thee, who art the High and Lofty one, that Inhabiteth Eternity, in a deep sence of my manifold Iniquities; that I have lived so unprofitably unto others, so careless of my own Soul, so much without thee my God in the World. As a wonder of thy Mercy, that thou hast not cut me off in the midst of my Days, that have so long cumbered the ground; but offered me so much space to prepare my self for a Happy Eternity. O wash away all my Sins, in and by the Blood of Jesus, the Lamb slain from the foundation of the World, and that lives for ever to make Intercession

cession for us. And help me to spend my short span of Time to the best advantage. So quicken, and actuate (O Spirit of Life) this sluggish Soul, that the last part of my Race may be run with more Vigour, likelier to the Heavenly Employment, than all the rest hath been. The more my outward senses decay, vouchsafe the quicker and livelier sense of thy past loving Kindness and endless Love; and of those good things thou hast laid up for me; to Support and Refresh me now all the Comforts of this life fail, and the years are come wherein I have no pleasure in them. That having no other Burden, but that of old Age, my Soul may be still magnifying of thee, and my Flesh also may Rest in Hope. When this crazie, Earthly Tabernacle is Dissolved, let me have a Building of God, an House not made with Hands, Eternal in the Heavens; through Jesus Christ, in whose Holy Name and Words I conclude my Imperfect Prayers, saying, *Our Father, &c.*

Duties

Duties of the Young.

Learn to understand the *Covenant* and *Vow* which by others you made in Baptism with God the Father, Son, and Holy-Ghost, your Creator, Redeemer and Sanctifier ; and Renew *it* in your own Persons. Resolvedly renounce the Devil, and all his works, and absolutely resign up your Selves to God. Openly with Thankfulness own so great a Blessing, and your Duty thereupon, the Happy *Covenant* you are engaged in, and live in the Comfort and Performance of it all your days.

Remember, God demandeth his *Right* as soon as you are capable to understand it ; and that you are entered into a place , not of Happiness or Continuance, but of Tryal and Preparation for an Eternal state, which will be happy or miserable, according to your Carriage Here. Make it therefore without delay , the design of your whole lives, with a resolved Chearfulness to be happy for ever, and to escape those endless pains, which are the Portion of the slothful, careless, and secure.

Rest

116 Duties of the Young.

Rest not until you are Born again, your Corrupt Nature changed into a love of God and Goodness; your wills and desires subdued into the Will of God, and your Superiors; and not eagerly set on any thing they deny you. Be serious, sober-minded, humble, modest, chaste; avoid the occasions, Provocations, and Temptations to Sin; especially, evil Company, that great Snare of the Devil, which hath ruin'd Thousands; And acquaint your selves with serious, sober-minded, experienced Christians. *Beware* of Books, Food, or Sport that may Corrupt, that are prejudicial to your Body, or Soul; of an Evil Tongue, of Contracting evil Habits which may become a second Nature. Avoid unclean Persons as you would the Plague; and Intemperance in Meat and Drink, which will add fire to fire. Remember still the difference that will be e're long, between fearing the Lord from your Youth, and daily making work for Sorrow in old Age; at Death, for Repentance, or Despair.

Beware of and avoid their Mischief, Sin, and Folly, *that Delay a Holy Life*; that think, though they neglect God in their Youth, they shall be Happy after *Death*, if before *it* they Repent and Call for Mercy. They consider not the terrible Doom denounced against

Duties of the Young. 117

against the negligent and disobedient ; and that the *Absolutely necessary Condition* and qualification for a Happy Eternity , is a *Holy Life*, without allowing any liberty to Sin. If there be any single Instance of God's *Receiving late Penitents*, they are back'd with no Promise, we may not live to old Age, or may not have space, or grace to Repent, or not be accepted. God saith, *to day* if you will hear my Voice, we limit *no certain day* ; God saith, *now is the accepted Time* , we say we shall be accepted *at any Time*. The longer we delay, the more unfit, unable, indispos'd, discouraged ; the more sin hardens the heart, the World, and the Devil gets stronger possession, the more we provoke God to give us up to our selves, to leave us, to become our Enemy, to take from us that which we have (abused,) in stead of giving us any extraordinary assistance at last.

Is it Prudence to expose our precious Immortal Souls , to as many hazards as there are Accidents and Diseases to surprize our Bodies ? to lay the greatest Burden upon the weakest Back ? to put off our main Business to that Instant when we have least Time and Strength to do it in ? to begin our work, when it should be finished, and we entering upon our Reward ? To have our Oil to Buy when the Bridegroom comes ? To
trifle

118 Duties of the Young.

trifle away our precious hours, and neglect our main Errand for which we came into the world, when we may be hurried away without any space between our Health and Death, or, when we shall have enough to do to Conflict with a Disease, and to bear up under it? To trust to a *Death-bed Repentance*, which will not be in our Power, except God follow us with his grace, when we have given him so much Cause to forsake us, and hath no where promised that if we neglect him in our health, he will Remember us then, but protested the contrary. *Because I have Called, and ye refused, I have stretched out my hand, and no man Regarded; but ye have set at nought all my Counsels, and would none of my Reproof: I also will laugh at your Calamity, I will mock when your fear Cometh: when your fear cometh as Desolation, and your Destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not Answer; they shall seek me early, but they shall*

- (i) *Pro. 1. 24. not find me, &c.* (i) How can we think it enough for God, to ask him forgiveness with the Remainder, and last drawing of our Breath? To serve him when we have no Inclination or Temptation to Sin, can follow it no longer? To present him only with the Ruins

Ruins and Spoils of Vice, the leavings of the Devil, the World and the Flesh? with that only which we know not where else to bestow?

Consider further, *Is not he a Fool* that withstands his Market? neglects his seed-Time? sows Tares, and expects to reap Wheat? learns not to Trade, goes not to School, till Old and Blind of Age? That hath received a Mortal wound, or drunk deadly Poison, and saith, hee'l endeavour Recovery next Winter? That hath a long Journey to go, and sets not out till the Sun is setting; his strength spent, his vigour exhausted? That intends to do the work of a whole life, in one Day? That begins the Christian Race, when that of Nature is almost finished; to fight the good fight of Faith in old and decrepit years, under Aches and Infirmities which attend the Ruins of Nature? That expects Heaven should meet him, and save him the labour of a long Pilgrimage? That God should be so fond of him, as to be always working Miracles for his sake; and that when he will not be saved, God should save him whether he will or no? They dislike the Punishment, not the Sin; grieve, not so much because *they are wicked*, as *God is just*; and when they see they are Condemned, Repent.

Think,

120 Duties of the Young.

Think, Is it Reasonable to give unto Sin, Satan, the World, the Flower, the Fruit, the Strength of our Age? A quick Understanding, lively Affections, a tenacious Memory, subtilty of Wit, solidity of Judgment, an Eloquent Tongue, active Hands, clear Eyes, nimble Feet? and reserve God, only the old, withered, dry, sapless, decayed leaves; a baffled, benumbed Understanding, Broken Intellects, flat and low Affections, a slippery Memory, a dull Wit, a tired Judgment, a stammering Tongue, paralitick Hands, lame Feet, feeble Knees, trembling Joints, dazled Eyes, a fainting Heart? may he not justly say, offer it now unto thy Prince, see if he will accept it: perswade him to turn his *Court* into an *Hospital*; to make up his guard of Cripples, to be attended by nothing but Infirm Diseased Age and Impotency. As if the Service of the great God was nothing else but the Refuse of Sin, and Satan's leavings; only then to be done when we can do nothing: and Repentance so easie a work, that he who is disabled from all other things, is fit to Compleat that. There's little support, and less satisfaction in declining years, besides a sober Reflection on our former Innocency; our leaving Sin, when so much Temptation and vigour to Commit it. Nothing can
sweeten

sweeten that Sower and Crabbed Age, like the savour of a past good Life : That Religion hath been the Imployment, that God hath had the Strength and Affections of our first and best Age. As Virtue and Goodness is the Excellency of Youth, so the Comfort and Crown of grey Hairs, which are then only Honourable and Comfortable when found in the way of Righteousness. *Be not deceived, God is not mocked, as a man Sows, that shall he also Reap : for, he that soweth to the flesh, shall of the flesh reap Corruption, but he that soweth to the spirit, shall of the spirit reap* (k) Gal, 6. 7. 8. *life everlasting* (k).

Their Prayer.

ALmighty and most merciful Father, the great Creator of all things, and Judge of all Men ; and of purer Eyes than to behold Iniquity with Approbation. I am altogether unworthy to speak unto thee, or to receive any good from Thee : yet thou maintainest, and preservest me, and affordest me means of being Eternally

H nally

122 Duties of the Young.

nally Happy with thee. O Pardon all my Sins for thy Mercy sake, for the Lord Jesus Christ's sake: A new Heart and a new Spirit do thou give me that I may love and delight in that which is Good, and hate that which is Evil, and cleanse my ways by taking heed thereto according to thy *Word*: Let me make that my Rule and Counsellor. Settle in me a constant Desire and Endeavour to fear, serve, and remember thee my Creator in the days of my youth: to give thee the chief and strength of my Time and Affections. Root out of my Soul all Pride and Haughtiness, stubbornness, wantonness, and uncleanness. Plant in me Reverence and Obedience to those that in Age, or Authority are before, or above me. Give me a gracious Heart, and good understanding to keep thy Commandments at all times, even unto the end. Prepare me for every Condition, for whatsoever thou hast designed for me; and give me Grace to behave my self well-pleasing in thy
fight

fight in every Station and Relation. Let me run with Patience and Chearfulness the Race that is set before me, without being dismay'd or drawn aside from thee by whatsoever Temptations or Discouragements I shall meet with in thy Service ; looking unto Jesus who for the Joy that was set before him, endured the Cross, despised the Shame , and is set down at the right hand of the Majesty on High ; in whose Holy Name and Words, I further Pray, *Our Father which art in Heaven, &c.*

Another.

O Thou that art the Author of my Being, and the Foundation of my Happiness ; by whom I am Maintained and Preserved , and without whom I am unable to Continue a moment alive in the Land of the living : I desire to humble and loath my self in thy Presence, for the degeneracy of my Nature, the vileness

124 Duties of the Young.

of my Heart, and sinfulness of my Life; that I have so much forgotten and neglected thee, and my Duty to thee; and provoked thee to forsake me, and to make me Eternally miserable. It's of thy Infinite mercy I am not consumed, that as yet I have time and space to make my Peace with thee. O Pardon me, and be reconciled unto me in and thorough my Lord and Saviour; and give me Grace to spend the Remainder of my days, in thy Fear to thy Glory. Make me more and more sensible of the shortness and uncertainty of this Life, and of the Eternity of the next; that e're long thou wilt bring every work into Judgment, with every secret thing, whether it be Good, or whether it be Evil. Let the Consideration thereof stir me up not to delay but to make hast to keep thy Testimonies: to be Religious to purpose, to serve thee in good Earnest; not to live as the most do, but as thou requirest and oblige me to do,

do, and as e're long I shall wish I had done. Let me not in a short life make way for Eternal misery, but make it my Business to prepare my self to be happy for ever with thee; that when so many Millions of careless Souls shall stand Trembling before the Judge of all the World, I may be found in the number of those to whom he shall say, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; in whose Holy Name and Words, I further Pray unto thee, saying, *Our Father which art, &c.*

Duties of the Rich.

DERIVE your Pedegree and Dignity higher than *Adam*, from Heaven. The *Body of Nobility* consists in *Blood*, the *Soul*, in the *Eminency of Virtue*: your Titles are vain if in *that* Inferiour to others. Value not, Rate not your selves by *what* God gives to his foes, and denies his chiefeft
H 3 favourites;

favourites ; the root and occasion of all our Miseries. Esteem a great Estate, less than a good Heart to use it ; and to be God's Servant, a greater Honour than to have Potentates serve you. Look on Prosperity a Motive, Engagement, and Encouragement to Piety ; not a Privilege of looseness, to satisfy Lust, or display Vanity ; but of being better, because more observ'd , and your offences Exemplary. You cannot be good or bad alone. Hate Sin though grown into Credit and Fashion , Cobwebs are never the more esteemed, that grow over a Chair of State. Beware of Pride, Sloath, Idleness, fulness of Bread , Time-wasting Sports and Recreations, Curiosity, Wantonness, Tyranny, and Oppression. Let Lust fare never the better for all your Riches : you are called to Self-denial, Mortification, Fasting, and humbling your selves, as well as the meanest.

Labour to see God's special love in Common Mercies : often look up to him, and think of him with Praise, and Thankfulness ; as the Author and Donor of all the *goods* you enjoy : wean your Hearts from *them* ; be sensible of their short Continuance , and secure to your selves true, spiritual, durable Riches. Live as Dying Men , with your Grave and Winding-sheet

sheet always in your Eye. Frequent the Indigent, Sick, and Dying; and consider how insignificant the world is to them, and will be to you.

Thoroughly understand the Dangers, Temptations, and snares of Riches; and how much you have to answer for: That you are but *Stewards*, not *Owners*; *accountable* for all your Comings in, and Layings out. Let your fruitfulness to God, and the Publick, be proportionable to your Possessions. Do as much more good than others, as you are better furnished: Let your Servants be more religiously Instructed, and Governed, and have more time for serving God, and your selves more Employ'd therein, than those that work for their daily Bread.

Be Sober and Temperate in using your Estate. Invade not the right of the Poor; suffer not Riot and Covetousness to feed upon their Portion: Cut off all superfluous and exorbitant Expences, that the stream of Charity may run the fuller into that one Channel the Providence of God hath cut out for it, *the Poor*; who are your Care, and Charge; your Coffer is their Treasury. Succor most, where least means to support, or possibility to Requite. Let more Grace, or more Need, challenge your

128 Duties of the Rich.

favour, before private Obligations. And, think not a few scraps will serve the Poor, while you heap up for your Children, and fare deliciously every day. It's part of a good Steward, to see all in the Family liberally provided for : He's a Niggard to Himself, that scants his Benificence to those, whose very cold water shall not go unrewarded. He that sows sparingly shall reap sparingly. 'Tis basely fordid, not to Remember *his Servants*, by more than a mean Distribution, who loads us daily with his Benefits ; *With what measure you mete , it shall be measured to you again.* Inconsiderate men, that let fall only a few drops of Charity upon famished Poverty : God gives them Hundreds by the year, and they carry single pence in their Pockets, or Brass farthings to buy off the Clamours of Conscience, or to be seen of Men. Hypocritical Alms is gilded Coin, and shall be nailed to the Post of Derision, and pronounced base in the Day of Judgment, by him who values our Affections more than the Gift. The *Common Friend*, as well as *Father* of all Men, is not so partial to provide Pumps and Luxuries for some, while he leaves others destitute of the necessary supports of life. Though he hath not dispensed so immediately to the *Poor*, he gives them *Bills* of

of Assignment upon the Plenty of the Rich; a Right to be supply'd by them: And it's much better to want, than with-hold from the Owner. This Honour and Happinefs is not every one's, to have *God* his *Debtor*, who saith to every Charitable Person, *If that Poor Man or Woman owe thee any thing, set it on my Account, I have writ it with mine own Hand*, He that hath pity upon the Poor, lendeth unto the Lord.

(1) *I will Repay it.* When we (1) Pr. 19. 17. are dead and gone, our Posterity gather wealth Buried in the ground of Piety, or cast upon the Water of Adversity. Alms never wasted any man's Estate to himself or his, but encreased and secured it. I never met with any that could say he was the Poorer, nay, not the Richer for it: but that, such Distribution like our Saviour's loaves among the four Thousand, leaves behind them more Baskets of Fragments for their Heirs to give away, than the Principal was in quantity, which the Father so expended. *Do good to your selves*, (saith the Italian Proverb) 'twill be better for you to have the Poor follow your dead Corps with their Acknowledgments of your Charity, than to have the Town talk, that you left Thousands behind you in your Chest. A gift to the Poor, is a loan to a

sure Pay-Master, a Child's Portion put into God's hand to keep for it: He will enquire for your Children, that he may shew Kindness to them for your sake.

O their cruel Hard-heartedness; that will rather suffer the Temple of God to be Ruined, than supported by necessary Portions. It shall be e're long upbraided to them by their Judge, that himself was hungry, and they gave him no meat, who gave his Body and Blood to feed them, and quench their Thirst: Denied a Rag to cover his nakedness, who would have cloathed their Souls with the Robe of his Righteousness, that they might not be naked in that Day. This is it he takes so tenderly, that his Brethren, for whom he died, whom he lodges in his Bosom, the Partners of his Spirit, and Co-heirs of his Inheritance, should be denied Relief, and suffered to go away ashamed, unpitied. It's a sufficient reward to relieve any of his Members, yea Christ himself, who observes every hand stretched out to his relief; and will at last make no Difference between the good usage he receives in his Natural, and Mystical Body; and punish with as much Severity those that persecute him in the Poor, as that nailed him to the Cross.

Their

Their Prayer.

Almighty Lord God, the great Proprietor and Sovereign of the World, unto whom all the Inhabitants of the Earth, are as nothing, less than nothing, and Vanity. Thy Service is perfect Freedom, and in keeping thy Commands is great Reward. In all Humility I bow down my Soul before thee, in the sense of that Infinite Distance that is between thy Blessed Majesty, and thy worthless unworthy Creature. Thou art the great God, and I a despicable Creature, and so thou mayest justly Despise me, thou art a Holy God, and I a sinful Creature, and so thou may'st justly Condemn me. But O glorifie the freeness of thy Grace in Pardoning all my Sins, and the Power of thy Grace, in turning me wholly to thy self, and enabling me to serve thee faithfully all my Days, with a Holy Indifferency as to the things of this

132 Duties of the Rich.

this Life, and a hearty Endeavour to secure Heaven; let nothing divert me from making that, not only my Refuge, but my Choice, and to improve to thy Glory, what I have received from thy Bounty. Let me Contemn whatsoever is vile, and Honour those that fear thee: Let my Delight be with the Saints, and those that excel in Virtue. Keep me from the Snares, Temptations, and Dangers of Riches; from having my good things, my Portion in this life: amidst the affairs of it, let me reserve the Zeal and Fervour of my Affections for thy self: And labour not for the meat that Perisheth, but for that which endureth to Eternal life; so use the World, that I may enjoy thee my God, and so pass thorough things Temporal, that I lose not the Joys that are Eternal. Make me a faithful Dispensor of what thou hast Committed to me; and ever mindful of my great Account; that whil't others shall be surpriz'd with Horrour and
Astonish-

Astonishment for their misimproving Earthly things, I may be found to have made unto my self Friends of the Mammon of Unrighteousness; and when they fail, be received into everlasting Habitations, Through Jesus Christ, to whom with thy Blessed Majesty, &c.

Another.

Most glorious Creator of all things, and liberal Benefactor to all thy Creatures. That art pleased out of the Freedom of thy Bounty to deal out so largely to me of those good things, so many others want: give me to be duely sensible of them, and thankful for them, and to make a right use of them. Let them not be occasions of my Sin and Ruine, but Incentives, and Encouragements to love and serve thee. Keep me from Pride, Haughtiness, Intemperance, Covetousness, Remissness in thy Service, Despising others, loving the
World,

134 Duties of the Rich.

World, trusting in uncertain Riches. Give me Humility, lowliness of Mind, love and an open-handed Charity, a fellow feeling of others Necessities, and to relieve them as I ought. Let me not be of the number of those Fools, that lay up Treasures for themselves, and are not Rich towards Thee: But to make a true use of all thy Blessings; that when the Judge of all the World shall Call me to give an Account of the same, he may say unto me, Well done good and faithful Servant, thou hast been faithful in a little, I will make thee Ruler over much, Enter thou into the Joy of thy Lord; In whose Holy Name and Words I further Pray unto thee, saying, *Our Father, &c.*

Duties of the Poor.

BE truly *Religious*; and bring up your Children *so* too; that you may leave them with God (who will take Care of them) when you can leave them nothing else: And that you may not be miserable for ever, as well as Poor here; miss of both the good things of the Life that now is, and of that which is to Come.

Be Diligent, and Painful, Frugal, and Provident. Repent of, and avoid those Sins that have brought you, or tends to Poverty; as Pride, Idleness, Intemperance, Falshood, Deceit, unjust getting, &c. without which you can never expect your Condition should be Sanctified unto you. Be not more Cruel to your selves than uncharitable men are; if they keep you Poor, keep not your selves Ungodly, and miserable. The less Comfort you have, or hope for here, the harder the World uses you, the more fervently seek after *the Heavenly Treasure*; those that want that, are Poor indeed, and none but those. Envy not,
but

but give due Respect to those above you : let not your Eye be Evil, because God's is Good. Let your low Condition teach you to Contemn the World, to be Humble, Holy, Heavenly-minded.

Take heed of Murmuring and Repining against the Will of God. Bring, and keep your Minds in a chearful contented frame with your present state; well pleased with the Station and Condition *he* hath placed you in, which must Dispose of us and ours; and should be our Rest. Learn to depend contentedly upon him alone, for a comfortable supply of all needful things, without Anxiety or Distrust. Study his Provident Care, Goodness, Faithfulness, and All-sufficiēcy. When you have not a place, or Friend on Earth, Comfortably betake your selves to him for Relief, who hath obliged himself to give Necessaries to all his faithful Servants, his Dependent Children. Those that follow

(*m*) Lu. 22. 35. Christ, profess they want nothing (*m*).

Bethink how unfit you are to be choosers of your Condition; That's best for you, which best brings you to Happiness, which he knows better than you, and how dangerous, what a great hinderance the world would be to you; How few of the Rich, and

and Rulers of it are humble, Heavenly, Self-denying, Mortified men; and no wise man hath Reason to long for a hinderance of his Salvation; or to Pray to God to make it as hard a Thing for him to Enter into the Kingdom of Heaven, as for a Camel to go thorough the Eye of a Needle (*n*). Remember your Fore-runners, *Christ*, and many of *his* faithful followers, chose or were contented in a life of Poverty, that had not where to lay their Head: A state so Tolerable and Advantageous, that it hath been Courted and Elected by many, before ever any particular Providence pointed out the Necessity, or lay'd the Constraint; and Recommended by such as have dedicated their lives to Wisdom and Philosophy. Nor hath *Christ* spoken a much harder thing in the Gospel, than what relates to a Confidence in Riches; allowing only a possibility with God for the Refuge and Salvation of the wealthy; as it were, not Receiving them within the ordinary Extensions of his love and tenderness, but referring them to the Omnipotency, and last reach of his Mercy (*o*). You little know the Troubles, Cares, and Fears, and Vexations of the *Rich*, who in a little while dye as Poor, as Naked

Naked as you ; but usually with more guilt, unwillingness, discomfort, and regret. The Thirst of Greatness and Riches, is the Root of Wars, Factions, Slaughters, Disguises, Disquiets, Toils, Dangers, Hazards, and Ruin. You have no Cause to fear the Rumors of Wars, unfaithful Servants, the sly Thief, crafty Lawyer, abuse of Flatterers, bloody Designs, spiteful Machinations ; no Man whets his Ax to cut down a shrub.

Be no whit sorrier your Condition subjects you to Contempt rather than Envy, Flattery, and those Temptations, opportunities, and assistances to be wicked ; Pride, Intemperance, oppressing and despising others, abusing God's Creatures, trouble, and noise of Company, Vanity, and loss of Time by Impertinent Ceremonious Visits, Mutual Entertainments, perpetual Dreads and Suspicions, Sutes and Turmoils of a great Family, declension of Estates, Impatience of Losses and Disgrace ; the neglect or scorn of some great one, makes all their grandure unsatisfying. Your Condition Exercises you in man-like Labour, renders you, and yours more healthy, strong, able to abide Cold and Hardship : furnishes you with a pleasant Appetite, sweet unmolested Rest ; brings you acquainted with Truth and Plainness ;
teaches

teaches you to place your Hopes only in God, and to Contemn all other things; frees you from Surfeits and many Diseases; presses you to be more certain in your Devotion, more resolved in Danger, more undaunted to maintain the Truth: fitter to flie in Times of Persecution, better disposed at all times to welcom Death, without casting a back look upon the World, having nothing to lose, or leave, but trouble; no Lands to settle, no Executors to mistrust, no answerable Portion to raise, no Cry of Orphans, Widdows Tears, Complaints of the Oppressed to disquiet you in your passage, which use to follow the Oppressor to the Gates of Hell.

Their Prayer.

Most Gracious, and All-sufficient Lord God, who art the Maker of the Rich and the Poor, and no Respector of Persons. In an humble sense of my own vileness and unworthiness, I prostrate my self before thee, acknowledging it thy Infinite Mercy and Goodness, that I am on this side Hell and the Grave, and have

140 Duties of the Poor.

have any of the Necessaries of this Life. O Pardon my unthankfulness for so many Mercies that I have forfeited, and yet enjoy: and for the Time to Come suppress in me all inordinate Desires and Cares as to the things of this World, all Repinings at, or distrust of thy good Providence; not doubting of thy Fatherly Affection to those that study in all sincerity to approve themselves unto thee. Let me count all things as loss and Dung in Comparison of the Excellency of the Knowledge and Service of thy blessed self. Work my Evil unbelieving Heart to a stedfast Faith in thy faithful Promises, that I shall want nothing that is good, and that thou wilt never leave me nor forsake me. Let me consider more how little I deserve, than how little I have; that nothing is due unto me but perpetual shame and misery; that thou knowest, and art able to supply my wants; that thy *love* will not suffer thee to leave me destitute

stitute of what thy *wisdom* knows convenient for me. Increase my dependance on thee; frame my Mind and Desires to my Portion: Keep me from envying others abundance. Enrich me with Content, with Spiritual Blessings, and the Enjoyment of thy self. Let me so live that I may have the continual Comfort and Satisfaction of a good Conscience, and of having thee always for my Friend and Gracious Father in Jesus Christ, who hath taught me when I Pray to say, *Our Father which art in Heaven, &c.*

Another.

WHat shall I Render unto thee, most merciful Father, for thy unspeakable Goodness unto me all my days; that though I have deserved Infinitely worse than a life of Affliction, and Misery; to have lived in perpetual want,

want, pain, and Torment, spending all my days in Sighs and Lamentations, thou should thus sweeten my passage thorough the world, giving me Food and Rayment, and Contentment with the same, with the means and Comfortable hopes of being for ever free from Labour, Sorrow, Care, and every thing that is a Burden, or uneasie. O Pardon all my Sins, and Sanctifie all thy Dispensations to me in order to a better life. Amidst all the Hardships and Inconveniences I meet with here, let me not be dejected or discouraged, but have Respect to the Recompence of Reward laid up for those that Endure. Make me Patient in all Afflictions, unfeignedly thankful for all thy Mercies, fully satisfied with my State, and Condition, Let thy word, and ways be my Delight; thy Power, and Wisdom, Care and Faithfulness, Providence and Promises, my stay, Support and Comfort; to submit unto thee and serve thee, the Rejoycing
of

of my Soul; and Heaven my Resting place. While others are joyning House to House, and Cumbering themselves about many things, let me be adding one Degree of Grace to another, and making sure of that good part that shall never be taken away. Conduct me safely through all the Troubles, Changes, and Temptations of this Life, in a Holy Composure, Tranquility, and Contentedness of Mind, in a chearful doing and suffering thy Will, and after Receive me unto Glory, through Jesus Christ my Lord and Saviour, in whose Holy Name and Words I further Pray unto thee saying, *Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases, as we forgive them that Trespas against us; And lead us not into Temptation, but Deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Duties

Duties of the Sick.

THat worldly Matters may not Distract, or Discompose you, or break love amongst those you leave behind, prudently settle your Estate betimes, as may be most serviceable to him that lent it. If you have fallen out with, or wronged any in word or deed, be thoroughly reconciled to them, and do all you can to make them satisfaction.

Labour to get the Benefit of Sickness; speedily, seriously, and Impartially Examine your state, heart, and life: Recollect your Particular Errors; be deeply humbled for them, and firmly resolved in the strength of God to live a Holy Life if you Recover. Renew your Repentance for Sin, and your believing thoughts of the love of God, and of your Eternal Happiness. Apply your Saviour's All-sufficient satisfaction and purchase for Returning Sinners, to your own *Souls*; Confidently cast it upon your merciful Father; your Redeemer, his Merits and Mediation, without further fear or Distrust; He will not Condemn his Friends,

Friends, his Followers, his own Flesh (p). Nothing can reasonably make us doubt of Pardon, but the Insincerity of our Repentance, and Faith in Christ.

(p) Joh. 15.
14, 15.

Tell Standers by of the worthlessness, vanity, and deceitfulness of all worldly things; and how miserable all men are that are not good. Bear pains with a becoming Christian Patience. Remember Passive obedience is that, God now in special Calls you to; in which you must Serve and Honour him in the Conclusion of your Labours. 'Tis a great Error of the Sick and Impotent to wish for Death, as if they were utterly unserviceable to God; its no small Service they may do him, not only by their Prayers and Praises, and secret love unto him; but by being Examples of Faith, and Patience, Heavenly-mindedness, and Joy in God to all about them. To that End, Consider, what a vile Body is going to be dissolved, that hath been so great an Enemy, pressure, and hinderance to your Soul, which shall be so no more for ever; and what a world, a life you are leaving, and entering upon: How near you are off a perilsome, dangerous, troublesome, Pilgrimage, and at endless Ease and Rest. Look upon it as a singular mercy, that Death hath

so fuitable a Harbinger, and Fore-runner ; whose Messenger it is that comes for you, even the wise Disposer of all things, that loves you , that never meant you harm in any thing he hath done unto you ; that hath provided for you a Saviour, an Eternal Happiness, and done so much to bring you thither.

Pray more earnestly and fervently than ever. Stir up in your hearts the love of God and all Goodness ; with raised Expectations and longing Desires of the Felicity whither you are going, even to your Dying, Buried, Raised, Ascended, Glorified Lord, who is concerned, interceding for you, ready to receive you ; and what ground of Joy to your departing Soul, that your Head and Saviour is in Possession of the Kingdom you are passing unto ?

Get right Apprehensions, take away the disguise of Death : Look not upon its formidable Appearance , and pompous Solemnity, attended, with Groans, Convulsions, ghastly Visage, doleful Elogies, black Obsequies, or only as a Debt due to Nature, or a Punishment due to Sinners ; but as a Privilege granted to Believers , as part of our Christian Charter, an Enemy Conquered and made our Friend ; in what *mild Phrases* the Scripture mentions it, *an uncloathing,*

Cloathing, a Departure, a going to Rest, an entering into our Master's Joy, a sleeping in Jesus, &c. Did we really believe this, methinks it should be as hard to perswade a Saint to Live, as a Sinner to Dye; a Believer to keep on his Earthly Tabernacle, as a Wicked man to put it off.

Ruminate upon those precious Promises, and melting Expressions to the sincere. *He shall feed his flock like a Shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young (q).* Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the foundation of the world (r). God so loved the world, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life (s). *All that the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast off (t).* Say unto my Brethren, I ascend to my Father and your Father, to my God and your God (u). If any man serve me let him follow me, and where I am, there shall my servant be (w). By him, all that believe are justified from all things, from which ye could not be justified

(q) If. 40. 11. (r) Mat. 25. 34. (s) Joh. 3. 16.
(t) Joh. 6. 37. (u) Joh. 20. 17. (w) Joh. 12. 26.

by the Law of Moses (x). I will be merciful to their unrighteousness, and their Sins and Iniquities will I remember no more (y). There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit—Who shall lay any thing to the Charge of God's Elect? It is God that Justifieth; who is he that Condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, &c. (z). Blessed are the Dead that die in the Lord, from hence forth, yea saith the Spirit, that they may rest from their Labours, and their works do follow them (a).

(x) Aft. 13. 39. (y) Heb. 8. 12. (z) Rom. 8. 1. 33, &c. (a) Rev. 14. 13.

And you that are about the Sick; urge them betimes to make their Will, if they have not. Use your utmost Endeavours for their Ease and Recovery: Be not weary of them, but tender, patient, compassionate, bearing with their Impatience: Grudge not any trouble they put you to, not knowing how soon 'twill be your Case. Deal faithfully and prudently with them according to their state; Flatter them

Duties of the Sick. 149

them not with groundless Hopes of this, or another Life. Keep such from them as may hinder or annoy them with Impertinences; get such about them as will assist them in their passage to endless Rest. Let the spectacle of Weakness, Frailty, and Mortality have a due Influence upon your selves: see what they have and want, which you would desire in their state, and speedily seek after it. Pray with, and for them; and for your selves against that hour.

Prayer for the Sick.

Great Creator, and Wise Disposer of all things; in whose Hands are our lives, and breath; and all our ways; In all Humility we prostrate our Souls before Thee, acknowledging it of thy Infinite mercy and goodness that we have access unto Thee, and may find acceptance with thee, in and through our Lord and Saviour Jesus Christ; for his sake Pardon all our Sins, and receive us into thy favour. In much Mercy and tender Compassion, O thou that

150 Duties of the Sick.

delightest not in the Miseries of thy Creatures, Regard this thine Afflicted Servant. Thou woundest, and thy Hands make whole; thou bringest down to the Grave, and raisest up again: Direct to proper means, and accompany those used for his health with thy Blessing; Speak the Word, and thy Servant shall be healed. If it may stand with thy good Pleasure, let him not die, but live, and declare the Works of the Lord; However, fit him for whatsoever thou hast designed for him: Give him a true sense of, and Repentance for all his Sins; and a well grounded Faith in our great Redeemer of Souls. Sanctifie this thy Fatherly Visitation to him; let the Sickness of his Body tend to the health and good of his Soul: Mitigate his pains, Increase his Patience: Give him a quiet, contented, resigned Spirit, unto thy Blessed Will. Lay no more upon him than thou wilt enable him to bear, let thy Grace be sufficient for him. In the multitude

tude of his thoughts within him, let thy Comforts delight his Soul. When his Body returns to the Earth as it was, let his Spirit return unto God that gave it, and be glorified together with thy self, thorough Jesus Christ our Lord, in whose Blessed Name and words we further Pray, *Our Father which, &c.*

Another.

ALmighty and most Merciful Father, the God of the Spirits of all Flesh; thou sendest forth thy Breath and we live, thou recallest it and we die, and return to our dust. O Pardon unto us we humbly intreat thee, our unthankfulness for our former health, and all thy Mercies; that we have made so little use of the same for thy Glory. Give us grace for the future to be more sensible of, more fruitful under them. In particular, look with an eye of favour on this thy suffering Servant. Let thy Power

I 4

appear

152 Duties of the Sick.

appear in his weakness; strengthen him on his Bed of languishing, make all his Bed in his Sicknes. Rebuke, remove his Distempers; In love to his Soul deliver him from the pit of Corruption, and cast all his Sins behind thy back. Let not his Sicknes be unto Death, but thy Glory, If it may stand with thy good pleasure; but if thou hast otherwise determin'd, fit and prepare him for thy self: As his outward man decays, let his inward man be renewed day by day. Take him not hence, until thou hast made him meet for the Inheritance of the Saints in life. Give him an easie, and comfortable passage out of this Vale of Misery, and receive him to the Eternal enjoyment of thy self in Heaven. And give all of us Grace in Health to provide and prepare for Sicknes, in our most prosperous and best Estate to consider how frail we are; in a full perswasion of thy unerring Providence over us, and Infinite love towards us, let us resign our selves

selves intirely unto thee, resolving by thy gracious Assistance to rest satisfied with thy Appointment. That we may Rejoyce in hope of that Immortal Life and Happiness when thou shalt wipe away all Tears from our Eyes, and there shall be no more Death, neither Sorrow, nor Crying, nor any more Pain; but that after Death hath parted us, we may meet together, and acknowledge with Eternal Praises thy wise and merciful Providence, which by ways contrary to our desires, hath brought us to endless and undisturbed Rest, through Jesus Christ our Lord, to whom with thy Blessed Majesty and Holy Spirit, be all Honour, Glory, and Praise, now and for ever, *Amen.*

Another.

EVer Blessed Lord; the Father of Mercies, and God of all Consolation; who art not willing any should perish, but that all should come

154 Duties of the Sick.

to Repentance. We ~~may~~ Praise and Adore thee for thy Patience, forbearance and goodness to us all our days; that we have enjoyed so much Health and Ease, Peace and Plenty, so many Mercies to sweeten our passage through this Vale of Tears. O forgive our Ingratitude for our Abuse of thy Bounty and Kindness to us; and be at Peace with us in and through our Lord and Saviour; and for the time to come give us to carry our selves well-pleasing in thy sight. In particular, we now recommend unto thee this thy Servant; beseeching it may please thee to Restore him unto Health; unto thee no Cure is difficult, no Case desperate, but all things possible; O Command, Create Deliverance; Direct to futable means, and super-add thy Blessing to them; O spare Him that he may Recover strength, before he go hence, ~~and be no more.~~ But however thou dealest with him, let it be in love, and mercy unto him; Pardon all his Sins; and.

and Evidence the same unto his Soul: give him seasonable Ease, Rest, and Sleep, and patience under his Sufferings: and let these light Afflictions that are but for a Moment, work out for him a far more exceeding and eternal weight of Glory; let the Lord Jesus be unto him both in Life and Death great Advantage. Take him not out of this Life until thou hast fitted him for a Better. Let not the Enemy have any Advantage over him, or be able to shake his Faith, and Confidence in thy Mercy, through Jesus Christ, to whom with thy Blessed Majesty and Holy Spirit be all Honour, Glory and Praise, now and evermore. *Amen.*

Another.

WE Prostrate our selves before thee, O great Physitian of Soul and Body, in a deep sense of our vileness and unworthiness; acknowledging it of thy free Grace and

156 Duties of the Sick.

and Mercy, that thou hast not Cut us off in the midst of our Sins, without giving us space to Beg thy Pardon and Mercy; Beseeching thee, for the sake of our All-sufficient Mediator, to be reconciled unto us, and at Peace with us: wash us thoroughly from our Iniquities, and cleanse us from our Sins. In particular, be very gracious and merciful to this thy Servant: Thou hast all Distempers at thy Command; if thou sayest go, they go, Come, they come; unto God the Lord belong the Issues from Death; O raise him up from his Bed of languishing; Return O Lord, Deliver his Soul, O save him for thy mercies sake: for in Death there is no Remembrance of thee; in the Grave, who shall give thee Thanks? O let him live that he may Bless thee, and be Instrumental for thy Glory. But if his Days are determined to end now, prepare him for leaving the World. Make him truly sensible of all his Offences, and accept of the Death and Passion
of

of thy Beloved Son , as an Expiation for them. Let him sleep in Jesus, Die in the Lord, and Rest from his Labours: Take away all sad , disquieting , discouraging , perplexing thoughts. Quiet, Compose, support his Spirit. Inable him to wait in an humble Submission, for that peaceable, joyful Repose and Rest which thou hast prepared for thy Servants ; for his sake , who subjected himself to Mortality , who died for our Sins , and rose again for our Justification, and interceeds for us at thy Right Hand, the Anchor of our Hope , and Foundation of our Happiness , in whose Holy Name and Words we further Pray unto thee, saying, *Our Father which, &c.*

How to spend every Day well.

Waste not your precious Morning hours sluggishly in your Bed : Allow your selves so much *sleep* only as is necessary for your Health. *Begin the day with God* : Offer up unto Him (who giveth his Beloved sleep, and careth for you, when you cannot for your self) the first of your Thoughts and Affections. As soon as you awake, lift up a Thankful Heart for your Comfortable Rest, and Sleep, and Preservation : Let not the Continuance, and Commonness of the Mercy, make it seem less, but Encrease your Thankfulness. Beg of Him, to preserve you from all Evil, especially, Sin ; To Protect, direct, assist, and *Bless* you in all your lawful undertakings, and ingage in none, wherein you cannot expect it. Resolve not to lose, or mispend the Day before you, which when gone, you shall see again no more for ever.

Think what a Blessed Rest you shall have in the presence of his Angels ; and of the Happiness and Privilege of being in his
Love,

How to spend every day well. 159

Love, and under his Protection. Let the nakedness of your Body, mind you to avoid *Sin*, the Cause of Shame; your Rising out of Bed, of the general Resurrection at the last Day before the Judge of all the World; The light of the Day, of the Sun of Righteousness; the several parts of your Cloaths, of taking unto you the whole Armour of God, &c. This is the way to keep out vain Thoughts, and your selves in a Better frame *all the Day*, which is usually spent well or ill, according as we set out in the beginning of it.

Let your *Apparel* be Modest, Decent, according to your Place, Condition, and Station, and not Expensive of *Time* in putting on; not to nourish Pride, or occasion Lust; It's not enough to look to our own Thoughts, except we beware also of provoking others. And, Affectedsness in any thing, is Commendable in nothing.

Night and Morning Devotion keeps the fire of the Altar always alive: Enter upon no Business, until you have offered up your Morning Sacrifice of Prayer and Thanksgiving: Recommend your self and your Affairs unto God by Solemn Prayer, and Return him Thanks for his Care of you, and goodness unto you the last Night, and all your Days. And thy Father which
seeth

160 How to spend every day well.

(b) Mat. 6. 6. seeth in secret, shall Reward thee openly (b).

Call to mind, and arm your selves against the Temptations, and failings you are liable to, by Reason of your Company, Imployment, Inclinations, and watch over them continually. Look for Evils every day, and cast all your Cares, and Fears upon God. Let your Carriage be such all the Day, as those that must appear before him at Night. In all Difficulties ascend to him for Counsel and Direction, in all Troubles for Support, in all your undertakings for a Blessing. Be still asking, whose am I? what do I here? am I in my way? Is this my last Day, or do I look for another?

Entertain not vain Desires, or worldly Lusts, but Resist reject them; Turn and fix your Thoughts upon something that is good: frequently lift up your Souls to God in mental Praises and Supplications.

Make a Covenant with your *Eye* and *Ear*, the Inlets of Lust and Vanity. Set the Lord always before you. Do nothing that may Create sorrow at Night, or Confusion at the great Day. Resolve to spend the day as useful as possible, to God, others, your self; to speak for God and his Glory, what ever it cost you; not to be terrified from,
or

How to spend every day well. 161

or ashamed of him, or his Service ; so as the Testimony of a good Conscience may be ground of your Rejoycing. Your Heavenly work is to run a Race , to fight a good fight, to strive, and wrestle , which cannot be done, without giving all Diligence, Care, and Watchfulness.

Follow your Earthly Imployment, though Difficult, with Chearfulness and a Heavenly Mind. Be Industrious in your Business, and Honest in your Dealings : Take no Advantage of any oversight ; work not upon the Ignorance, Unskillfulness, Weakness, or Necessity of others : Do as you would have done, to your selves, or yours. It's better to suffer wrong, than do it. Use not *many words* , and those understood by the Contractor : All the Business of a Bargain is summed up in a *few* : He that speaks least, usually means fairest : and, He that deceives, by speaking what is true, in a sence not intended or understood by the other, is a Liar and a Thief. Avoid, not only what is *false*, but that also which *deceives*, all Equivocating, Intricate, Crafty speeches ; speak the sence of your Mind ; a Bargain may be as unmerciful, as a Robbery ; God still takes the weakest part, and will Reckon with them who Injure the unable to Resist : no man makes an unjust gain,

162 How to spend every day well.

gain, without a certain loss : He can never do, or fare well, who thinks there can be more profit in any thing, than in obeying God. *Let no man go beyond to defraud his Brother in any matter, because*

(c) 1 Th. 4. 6. *the Lord is the Avenger of all such(c); Hereafter, at the great Day of Recompence ; Here, by making Injustice as a Canker-worm, to Eat up all the other Increase.*

Let your *Meals* be with Thankfulness, Temperance, Sobriety ; so as not to Disfit, but Inable you for the Employments of your Body and Mind. Use Food as Physick, sparingly for Health, rather than Pleasure. Season your Meals with a sence of God's Bounty, and your unworthiness of the least Mercy. Forget not to Pray, and give Thanks, but not with that carelesness and affected Brevity, as too many, as if they intended rather a Scoff of the Divine Majesty, than otherwise.

Wast not much Time in *Recreations* ; be sure they be Seasonable, Lawful, Harmless, Moderate, of good Report, Conducive to Health, to sweeten Rest and Labour.

Being necessitated to take the World in your passage to Heaven, walk through it as fast as may be. Remember, all your Business by the way, is to make your self
and

How to spend every day well. 163

and others Happy. Seek rather to *be*, than *seem strict*; to do Courtesies, then Profess them. Look upon all things without Passion, because without Interest: not over-much concern'd how the Scene varies; knowing, when the Play is ended, the Conqueror puts off his Crown in the same Wardrobe, where the Fool puts off his Cap.

Associate your self with the most blameless, serious, practical Christians; who will be stirring you up in your way, and not play the Devil's Part, to lead you out of it; or provoke you to Evil. Improve your *Company* in receiving good from them, or doing good to them. Assist and Encourage those whose faces are set Heavenward; and rescue perishing Souls, who are falling into the flames of an Intollerable Hell. Keep your Tongue from Evil, and your Lips from speaking guile. Let your ordinary speech be for Edification, not Applause; without any thing like Oaths, Imprecations, vain Asseverations, or Protestations. Let no lying, equivocating, vain, obscene, scurrulous, unchast, frothy, unsavory, corrupt Communication, or what may minister to Vice, proceed out of your Lips, but such as may Administer Grace to the Hearer. Avoid Detraction, or Inquiring into other mens Concerns: He
that

164 How to spend every day well.

that loves Tale-bearers, shall never be beloved, or Innocent. Speak Evil of no man, or any thing that may tend to his Disgrace, Disparagement, Disadvantage. Be as much afraid to discover a *Blemish* in another's Eye, as to suffer one in your own: rather Charitably lick it out with your Tongue, then deridingly talk of it. Out of Piety to God, and Compassion to their Souls, let their Infirmities be the object of your Charity, and Pity; not mirth and derision. Every one is bound to preserve his Brother's Reputation. Let your *Ear* be the Sanctuary of your absent Friend's Name, of your present Friend's Secrets; let neither miscarry in your Trust. Avoid those things your self, which in others displease you. Esteem those your best Friends that least spare you; a watchful Conversation, and faithful Admonitions are the most necessary and best expressions of Friendship.

Account that day lost wherein you have not done, or received some good. Take a view how you have spent the Day according to the fore-going Directions, alone, in Company, in your general and particular Calling; what Evil committed, what Good received, done, or omitted, what failings in your best Performances; be humbled for
every

How to spend every day well. 165

every Miscarriage, and thankful for every Mercy. By daily summing up our Estate with God, we shall know what we have to expect and answer for; not letting our Score run so long, but by making Even with him, that we shall not be Ignorant of our Debts, or fear an Audit, or despair of Pardon.

Having waited upon God by Solemn Prayer, and committed your self and yours to his Protection, Close your Eyes with a Holy Confidence of it; but not without a serious Meditation of your last Hour; let the Night Represent to you the many Days of Darkness; your Bed, your Grave; your Sleep, your Death; and so Compose your Soul, as if you looked not to awake till the Morning of the Resurrection.

*Thus on a pale sheet I extended shall,
Become e're long a lifeless Course, and all
These too much prized Trifles which Retard,
My Soul in her best flight, without Regard
Or Relish, must be left: Then in my grave,
Where all things are forgotten, I shall have,
A Cool and loanly Lodging on the Earth,
Lock't up from all this world's miscalled*

(mirth.

*If thou, O Blest Creator, shalt Restore,
The Peace, Ease, Plenty, I enjoy'd before:*

Let

166 How to Spend every Day well.

*Let not these over-valu'd Blessings move
My Earth-bred Thoughts, to slight the things
(above.*

*Here's no Abiding City, but thy Grace,
Can make the House of Death, a Resting
(place.*

Morning Prayer.

Almighty and most Merciful Father, who knowest my down-lying and up-rising, and art acquainted with all my ways. Thou art of purer Eyes than to behold Iniquity with Approbation: 'Tis of thy Infinite Mercy, that in stead of Praying unto Thee, and Praising of Thee, I am not Blaspheming thy Name in Endless Torments. For, I am of the degenerate Posterity of my first Parents, and have daily broken Thy Laws and Commandments, which are all Holy, Just, and Good. O Remember not against me what I have done against Thee, but what thy Son hath done and suffered for me, and accept of me in him to the praise of thy Grace.

Work

How to spend every day well. 167

Work a Through Change in my whole Soul; Inlighten my dark understanding, that I may savingly know Thee; Spiritualize my Affections that I may love Thee; Bow and Incline my will wholly to submit unto Thee; Reform my life, that I may serve Thee, and be saved by thee. Cleanse me from my secret Sins, and let no Presumptuous Sins have Dominion over me. Wean me from the world; let my Heart, my Treasure, my Conversation be in Heaven. Turn away mine Eyes from beholding Vanity. Set a watch before my Mouth, keep the Door of my Lips, that I offend not with my Tongue: Let me delight in that which is Good, eschew and abhor that which is Evil; set thee always before me, that I may not dare to Sin against Thee. Make me peaceable and contented in my self, useful and beneficial to others, well-pleasing and acceptable unto Thee. Mind me frequently of my latter end; while I live let me live unto thee,

168 How to spend every day well.

thee, when I die let me die unto thee, living or dying let me be thine. Be very merciful to all Mankind, especially those that are called Christians: Inlarge and Bless thy Holy Catholick Church with more abundant Peace, Purity, and Concord. Pardon the Crying Sins of these three Nations; let us search and try our ways, and turn unto thee our God; make us a People peculiar to thy self, zealous of good works. Bless our Sovereign, with all our Magistrates and Ministers; let them discharge their Duty as those that must give an account. Be with me this Day, and all my Days; where-ever I am, and whatsoever I am doing, let me awefully Remember, God made me, God preserves me, God redeemed me, God sees me, and God will Judge me. Never leave me nor forsake me. Guide and direct me by thy Counsel, Assist me by thy Holy Spirit, Prosper me in all my ways, at last Receive me unto Glory, through Jesus Christ,
in

How to spend every day well. 169

in whose Holy Name and Words I further Pray, *Our Father, &c.*

Evening Prayer.

MOST Holy, and ever Blessed Lord God. Thou hast Commanded me to Pray, and so it is my great Duty; and hast stiled thy self a God hearing Prayers, and so it is my great Privilege in Obedience to thy Command, and in Confidence of thy Promises, I desire in all Humility and holy Confidence to wait upon thee at this Time, in and through my Lord and Saviour Jesus Christ; for his sake beseeching of thee for Mercy, and Grace; Mercy, for the Pardon of my Sins, without which I am of all Creatures most miserable, and Grace for the sanctifying of my Nature, and amendment of my life. Search me, O Lord, and Try me, and whatsoever is displeasing in me unto thee, remove it thence, and lead me in the way everlasting. Let me value and mind

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170 How to spend every day well.

the things that are not seen, more than the things that are seen, because the things that are seen, are Temporal, and those that are not seen are Eternal. Incline my Heart unto thy Testimonies, and not to any Evil way. Let not the Pleasures nor Troubles of this world Allure or hinder me from serving thee with Chearfulness and Delight. Prepare me for every Condition, for every Change, especially for my great and last Change. give me so to live, that I may be neither asham'd to live, nor afraid, nor unfit to die; that when thou shalt Call me hence, thou may'st Receive me unto the Eternal Enjoyment of thy self in Heaven. Be very Gracious and Merciful to all Mankind, to all Jews, Turks, Pagans, and Infidels; bring them to the Knowledge and Obedience of the Truth. Bless, Prosper, and Protect thy Church, and every Member of it; be with it unto the End of the World, and let not the Gates of Hell prevail against it. Re-
form

How to spend every day well. 171

form whatsoever thou seest amiss in the Belief and Lives of Christians; especially, in these Three Nations; Continue unto us Peace, with the Gospel of Peace for thy Name sake. Bless our Sovereign, and all in Authority, with Holiness here, and Happiness hereafter; Let all his Subjects live under him quiet and peaceable Lives, in all Godliness and Honesty. Let the Ministers of thy Gospel Preach both by their Lives, and Doctrine, and daily turn many unto Righteousness. Let none of my Relations be Strangers unto thy self, nor any of thine Afflicted Servants be forgotten by Thee, Relieve them according to their several Necessities, and the Riches of thy Grace in thy Son. I Praise Thee for what thou hast afforded me, Thy good Creatures, thy Blessing with them, thy Provision for me, and preservation of me this Day, and all my Days: Let me lay me down, and take my Rest and Sleep, because thou Lord makest me to

172 How to spend every day well.

dwell in safety. Whether I sleep or wake, live or die, let me be found thine own, to thine Eternal Glory, and my Everlasting Salvation, through Jesus Christ, who hath taught me when I pray to say, *Our Father which art in Heaven, &c.*

Grace before Meat.

Bless, and Sanctifie, most Merciful Father, These thy good Creatures to my use, and me unto thy Service, give them strength to nourish me, and me grace to serve Thee, through Jesus Christ our Lord, *Amen.*

Grace after Meat.

Blessed be thy Holy Name O Lord, for all thy Mercies, for these thy good Creatures; make them healthful for my nourishment, and me thankful for all thy Mercies; Inable me by them to live to thy praise, through Jesus Christ our Lord, *Amen.*

How

How to spend the Lord's Day.

Remember the *Lord's Day* before it come, so as to prepare for it by suitable Meditations : Go seasonably to your Rest, to prevent heaviness, or drowsiness. Prudently dispose and dispatch your Earthly Affairs, that they may be off your hands, and out of your mind, as much as possible on that Day ; that so your Heart may be more free, and fit for the Duties of it. Seek *Remission* for the Miscarriages of the Week past, that you may not come with guilt or trouble upon your Consciences before the Lord.

Think not your worldly Business more worthy of your Early Rising, than your spiritual Employment. Let your first Thoughts be, not only Holy, but suitable to the Day. With gladness consider how Early your Redeemer arose ; what a Day of Mercy you are awoke to ; to wait upon God for Receiving and Exercising of Grace, in order to Glory ; to Cast off the Distracting Thoughts and Businesses of the World : and what a Happy opportunity of Good,

174 How to spend the Lord's Day.

is put into your Hands, to get more in one Day, than this World can afford you in all your lives. Spend it as a Day of Thanksgiving for the greatest Mercies : Therefore, let the manner of it, and the frame of your Hearts, be holy Joy, Gratitude, and Love, stirred up by the exercise of Faith and Hope.

Inlarge your *Personal Devotions* on this Day : and let not *Secret Prayer* be slubbered over slightly, but performed with Seriousness, Reverence, Alacrity, and suitable to the *nature*, and *end* of the Day.

Go to the solemn Assembly with Joy and Gladness, as to the receiving of a great Blessing, with desires after, and hope to speed : not with unwillingness, as to an unpleasant Task and Burden ; as Carnal Hearts, that love not God, his Grace, or Service ; are weary of all they do, and glad when it is over. Think how Damned Souls would Hear and Pray, if they might with you be tryed again : and how unfit, unbecoming a Careless, a Drowzy Body, dull Affections, dead Services are, for the living God. Compose your selves with all Reverence, as considering with whom you have to do, and for what. Beware of a wandring Eye and Mind, or slighting what you Hear. Be seriously imploy'd all the
the

How to spend the Lord's Day. 175

the Time. And while others are quarrelling with the Imperfections of the Speaker, or Congregation, be laying up the Word in your Heart. Be Reverent, Solemn, and Serious in every Duty; be sure your Heart be in them. In Confession, Humiliation, Petition, Thanksgiving, Singing, when the Word is Read or Preacht, whether, Commands, Promises, Threatnings, Calls, Invitations, be answerably Affected with them, as if you heard God speaking from Heaven.

Haste not away while the Minister is pronouncing the Blessing, but hope, desire, and believe it shall Descend upon you. Leave not the Assembly until you have lift up your Heart for Pardon, and a Blessing upon the Ordinance to your self, and all present.

After your Attendance in Publick, with that Concern and seriousness the work requires and deserves; let not your self loose the rest of the Day to secular Diversions, and Concerns, and thereby choke and stifle those good Instructions and devout Affections that hath been raised and excited in you.

Let your Diet be moderate (lest it make you drowzy) and your Hearts Heavenly at it: your Discourse savoury, seasoned with

176 How to spend the Lord's Day.

Grace, suitable to the Company, and the Day; in the chearful Remembrance of the love of your Redeemer: the special work of the Day being to Celebrate the Memorial of his Resurrection, and the whole work of our Redemption by him, we ought to speak as much as possible of it, under a sense of our Natural misery; and in stirring up lively Apprehensions of Infinite Condescending Goodness, in the special exercise of Faith and Love, and Joyful Praises.

Having spent as much of the Day as you can in Publick Worship, and in Reading the Word, and ruminating upon it; Review the Duties, Mercies, and Miscarriages of the Day. Call over what you have Heard and Read, and urge it upon your Heart; Beg the Divine Blessing and Assistance for the Advantage and Improvement of it, and Pardon for your failings. Bless God for any Enlargement, or Good received. Recommend your self unto him for the Ensuing Night; and let your last Thoughts be in the thankful joyful sense of the Mercies you have, and hope for, and the goodness of God in your Mediator. Confidently trust your self and yours in his Hand; longing for your nearer approach unto him,

How to spend the Lord's Day. 177

him, and full Enjoyment of him in Glory.

Morning Prayer, on the Lord's Day.

MOST Holy and Infinitely glorious Lord God. Thou art greatly to be feared in the Assembly of thy Saints, and to be had in Reverence by all that draw nigh unto Thee. It's an Infinite Condescension in thy Majesty, to suffer such a despicable Worm as I am, to come before Thee, to wait upon Thee, to speak unto Thee, to have any thing to do with Thee in a way of Grace and Mercy. Had'st thou dealt with me according to my Deserts, and Rewarded me after mine Iniquities, I had been long ago in that place of Torment where Prayer, and the means of Grace could do me no good at all. O Pardon my abuse of thy Mercies, mispending my Time, Prophaneing thy Sabbaths, Poluting thine Ordinances, the unworthy Re-

178 How to spend the Lord's Day.

turns I have made unto Thee for all thy Benefits, which might justly cause thee to withdraw thy self from me, and thy Blessing from thine Ordinances. Make me truly sensible of the worth of the Opportunity thou this Day puts into my hand for the good of my Immortal Soul; let it not be as a price put into the hand of a Fool, that hath no heart to use it: Help me to make a wise, a right Improvement of the same, for the Glory of Thy Name, and for the preparing my self for my *Eternal Rest*: Let my Thoughts this Day be much upon it, and upon that wonderful love in my Redemption. Take away my Heart of Stone, that's so insensible of my own Vileness and thy abundant Goodness, and give me a Heart of Flesh; write thy Law upon it, put thy Fear within me, that I may never depart from Thee. Let not thy Sabbaths, nor thine Ordinances be continued in vain unto me; but let me grow in Grace under all the means of Grace I enjoy. The order

How to spend the Lord's Day. 179

der I grow, the better let me be; the nearer I come to my end, let me be the fitter for thy self. Let me love the Habitation of thine House, and the place where thine Honour Dwelleth; and Esteem one Day in thy Courts, better than a Thousand elsewhere: and that I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness. Let it be my Meat and Drink, the Joy and Rejoycing of my Soul, to do thy Will, and to be Employed in thy Service. Visit the dark Corners of the Earth with the light of thy glorious Gospel, and let all that enjoy it walk worthy of it. Make our Sovereign, and all our Superiors, thy faithful Subjects, and Servants. Let thy Priests be Cloathed with Righteousness, and thy Saints shout for Joy. Be in all our Solemn Assemblies; Accompany thine own Institutions with thine own Blessing. Make thy Word in the mouths of thy Ministers very effectual for turning many unto Righteousness. Be with
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180 How to spend the Lord's Day.

me this Day, let my Confessions of Sin Increase my Hatred against it, my Praises and Thanksgivings be the Inward sense of my Soul: Let my Con-
versing with Heavenly things, have an Influence upon me, for the bettering of me. Go along with me into the Assembly of thy Servants; unite and compose my Thoughts in thy Presence, let me tend upon thee without Distraction. Let me Consider, thou hast an Eye upon me at all Times, especially when I draw nigh unto Thee in the way of thy Worship. Let me Pray unto Thee in Spirit and Truth, because thou art a Spirit, and requirest so to be worshipped. Give me a Hearing Ear, a seeing Eye, an understanding Heart. Let me hear thy Word, as thy Word, as that Word by which I shall be Judged, and which is able to save my Soul, by believing and obeying of it through Jesus Christ, in whose Holy Name, and Words, I further Pray, *Our Father which art in Heaven, &c.*

Evening

Evening Prayer on the Lord's Day.

MOst great and Infinitely glorious Lord God, who hast Exalted thy self far above the Heavens, and above the Praises, and Apprehensions of the best of thy Creatures. Unto thee be all possible Praise, Honour and Glory, for what thou art in thy self, and unto all thy *Creatures*; for thy Infinite Wisdom, Power, and Goodness, so apparent in Creating, Preserving of, Providing for them: That the Heavens Declare thy Glory, and the Firmaments shew thy Handiwork; that the Eyes of all wait upon Thee, and that thou openest thy hand and fillest them with Good; that thou hast not left thy self without witness where thy Gospel is not Preached, in that thou doest them good, and sendest them Rain from Heaven, and fruitful Seasons, and fills their Hearts with Food and Gladness. But what shall I Render unto thee for thy

182 How to spend the Lord's Day.

thy unspeakable goodness to Mankind, not only in making us capable of Serving and enjoying thee, but in providing for us a Saviour to Reconcile and Renew us, when we had forfeited thy favour, which was our Happiness, and lost thine Image which was our Excellency and Glory: That so many have enjoy'd thy Gospel, and been translated out of the Kingdom of Satan, into the Kingdom of thy Dear Son: That I live in a place where thy Gospel is Preached, the way to Heaven so clearly Revealed, where I have so many opportunities of hearing from thee, of waiting upon thee; that this Day I have enjoyed the means of being Happy with Thee for ever; O accompany the same with thy Blessing to that End. Let me live the Sermons that I hear, the Ordinances I enjoy, the Duties I am Employed in; let the Fruit be unto Holiness, and the End Everlasting Life. Let my Thoughts be much upon that Happy state, where I shall offend thee and my self no more; but

How to spend the Lord's Day. 183

but Reap my Redeemer's Purchase for those that sincerely serve Thee. Look in much Mercy upon all Mankind; Say, Behold me, Behold me, to the People that have not known thee, that have not call'd upon thy Name. Let all the Ends of the Earth see the Salvation of our God. Encrease the number of true Believers, daily add to thy Church such as shall be saved. Forgive the crying Sins of these Three Nations, turn us unto thee by a speedy, and unfeigned Repentance and Reformation, that Iniquity may not be our Ruine. Compose our Differences, make up our Breaches, heal our Divisions. Endue our Sovereign with all necessary qualifications for his present and future Happiness. Let none of our Magistrates bear the Sword in vain, but, be faithful to that Trust committed to them. Remove not thy Candlestick; let not our Teachers be driven into Corners; let their Doctrine be pure, and their Lives exemplary for the good of Souls; accompany

184 How to spend the Lord's Day.

pany their Endeavours with thy Blessing. Bring unto my Remembrance that part of thy Word I have Read or Heard this Day ; let me hide it in my heart, that I may not dare to Sin against thee. As I am one day nearer my End, let me be so much nearer keeping an Eternal Sabbath* with thee in Heaven. Smell a sweet favour from the sincere services of thy Servants, Return gracious Answers to their Prayers ; Pardon what thou hast seen amiss in me, and them this Day, through Jesus Christ, who hath taught us to Pray, *Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come ; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases, as we forgive them that Trespas against us ; And lead us not into Temptation, but Deliver us from Evil : For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Directions

Directions as to Prayer.

STir up in your Souls the most lively Apprehensions, Reverence, Faith, and Love, as to him before whom you are going to Appear; and upon what terms he is engaged, and hath resolved to Answer, or deny you. Be thoroughly sensible of your Sins and wants, and of the worth of those Mercies you are going to ask.

Come always in the *Humility* that becomes a worthless Condemned *Sinner*, and in the *belief* and *boldness* that becomes a *Son*, a *Member of Christ*. Disclaim all worthiness of your own, but be as Confident in every lawful Request, as if you saw your Crucified Mediator interceeding for you with his, and your Father.

Pray with Understanding, Attention, Abhorrence of your Sins, a deep sense of your Necessities, a holy Confidence of Assistance and Audience, through your Redeemer, God's merciful Nature, and gracious Promises; with holy, and lively Affections, with Charity, a Heart filled with good will to all, your very Enemies; with up-
rightness

186 **Directions as to Prayer.**

rightness and sincerity. Beware you love not Sin, but resolve to leave it, when you Pray against; that you truly Desire and Endeavour for the Grace and Mercy you ask, and ask not for that you would not have.

Keep your Heart all the while in a reverent, serious, fervent frame, as if God's Glory was visible to your Bodily Eye: Suffer it not to wander, grow Remiss, Cold, Formal: It's said of *Luther*, that he used such Reverence and Humility, as in the presence of Almighty God, but such fervency and Faith, as if he had been talking with his Friend: he that asks with a doubting, listless mind, begs for nothing but to be denied.

Make your Prayers your Rule; all your Duties are there set down, what you are bound to do, for the doing which you beg the Divine assistance. God loves to Bless and Reward Industry, but not to support Idleness. As we must ask of God what we need, so, we must labour for all we ask, by the Use and Improvement of what we have. He that would Pray with Effect, must live with Care and Piety.

Directions

Directions as to Reading and Hearing the Word.

AWefully Remember the *Scriptures* are the Word of God; full of many gracious Promises, Encouragements and Supports; the Doctrine of unseen things, and of the greatest Mercies; the Rule by which you must live and be Judged: Therefore Read and Meditate upon it, with Humility, Reverence, Love, and great Delight, Submission, and a full Resolution to obey it. If any thing seem Difficult, or Improbable, question not, suspect not it, but your own Ignorance and Understanding; and Pray, that the *Spirit* which Indited it, may expound it to you.

Before you go to *Hear*, Pray for the Minister, the Congregation, and your selves, for the Divine Assistance and Blessing. Lay aside all worldly Cares and Thoughts, all filthiness and superfluity of naughtiness, and receive with Meekness the Ingrafted Word which is able to save your Souls. Come not with an Irreverent, Careless, unbelieving Heart, as if it were a light matter,
that

188 Directions as to Hearing

that little concern'd you; but with Faith, and Love, and Reverence, with a deep, an awakened sense of its unspeakable weight, necessity, Consequence, and Concernment to you. Come on purpose to get Direction, and strength against your particular failings. Hear with Attentive, willing, humble, Honest, Teachable Hearts, and Application of it to your selves; with a design to Profit, with Resolution to obey, all that shall be Commanded you of God. As new born Babes desire the sincere Milk of the Word, that you may grow thereby. Despise it not in the plainness of it: Hear not to Censure, or Cavil, but to be taught and Ruled. Suffer not vain Thoughts, or drowzy, careless Negligence, to hinder your Attention. Chiefly mark the Drift and design of the Discourse, and those things that are of the greatest weight and concernment to your selves.

When you come Home, Meditate on what you have heard. Lament a stupid, careless unbelieving Heart. Pray over, and endeavour to practise what you have learnt. Reason, and Plead with your own Heart; and let *Conscience* Repeat, and Do the work of the *Minister* again. Make *Conscience* of Teaching, and Provoking others; Pity
Careless,

The Lord's Supper. 189

Careless, Ignorant Souls : God usually Blesses the Grace that's Improved in doing him Service.

The Lord's Supper.

THis Sacrament is *so* Called, with Reference to the *Time* of its first Institution and Administration, at our *Lord* and Saviour's last *Supper*, Immediately before his Passion, (shewing whereunto it Related) for a Remembrance of *him*, the Chief Subject, and Inward part of it.

It is, (1) A standing Memorial of his great Love, in offering up his life a Sacrifice for our Sins ; and a Seal of the Covenant of Grace. (2) A Commemoration of his Passion and Sacrifice ; the Benefits of which are here assured to every worthy Receiver. (3) A Renewing and Confirmation of the Vow we made in *Baptism*, to be his faithful Servants all our Days. (4) To testify our Union with him, and Communion with one another. (5) A Seal and means of our Spiritual nourishment, and growth in the mystical *Body* of Christ, the *Church* ; and of our being strengthened with Divine Grace, and Refreshed, highly satisfied

satisfied and pleased with the sence of God's Love and Mercy through the Sufferings of our Redeemer, as the Pallat is with wholsom, agreeable food.

The *Body* and *Blood* of *Christ* is signified by the *Bread* and *Wine*. All the Spiritual Change is wrought by the Faith of the Receiver, not the Intention, or words of the Giver; to him that Believes they are the very Body and Blood of Christ, who as in his Sufferings, as undertaking, and accomplishing our Reconciliation with God, accepted in full Discharge for all our Sins, is Received by the Believing Soul for its life and support, Comfort, and well-being to Eternity. The Ministers Consecrating them, so setting them apart from a Common to a Spiritual Use, signifies God's setting his Son apart for the work of our Redemption. Breaking of the Bread, and pouring out the Wine, signifies the Sufferings Christ endured for us. His giving them to the Communicants, signifies God's giving his Crucified Son to and for every Believing Receiver, as their Redeemer and Saviour. His saying, *Take, Eat, &c.* Signifies God's Will for applying Christ unto our selves.

Before we Receive, we must Prepare our selves, By examining and awakening our Knowledge

Knowledge of the Principles of Religion, particularly, of the Sacrament. Our Faith. Our Repentance of our Sins. Our *sincere Obedience*; which we must fully Resolve upon, else we are false, and play the Hypocrites with God in the Covenant we are going to renew, and Seal. Our love to God and the Brethren. Our Forgiveness of all Men, and Charity to them. Our Sins and wants, sueing for Pardon and Supply. Our earnest desire after the Graces of the Spirit; Renewing the Exercise of them by serious Meditation, and Earnest Prayer. Taking a strict account of the *Miscarriages* of our Hearts, and lives as to God, and Man, and our selves in publick, and secret, and being deeply humbled for them, especially since the last renewal of our Covenant with God; Cleansing our selves from every new Pollution: seriously Considering all the work we are going to do, and all the Mercies we are going to Receive; and what Graces, and Exercises of them are necessary to all this.

In Receiving, our Behaviour must be humble, and reverent, as to the outward Gesture of our Bodies, and inward frame of our Souls. We must seriously mind the *Elements* and *Actions*, and the things signified, represented, exhibited thereby. We must

must Meditate on *Christ's Death*, so Disgraceful, so painful for us; grieving for, hating, loathing our Sins, the Cause of it; Hungering and Thirsting after him, and the Benefits purchased by him: Applying the Promises of the New Testament, which is of full force through the Death of the Testator: wholly Trusting our miserable Souls upon him, as our All-sufficient Help and Saviour: Drawing nourishment, and all needful supplies from Him in whom all fulness Dwells: Rejoycing in, and giving thanks for his Love: Renewing our Covenant; mingling all with Faith, and most indeared love to him and his Servants: with a firm Resolution of future Obedience, and unfeigned Consent to our Covenant with him.

After Receiving, we must Examine our selves, as to our Carriage, and Behaviour: Mourn for our Defects, in Preparation and Performance: be Earnest for Pardon: by after Pains, endeavour to obtain the Benefits of the Ordinance: Be very Thankful for any Assistance, and Enlargement; labouring to retain the sweet relish still upon our Spirits: Encourage our selves in Attendance upon God, in this and all other Duties: Endeavour to draw more and more Virtue from Christ, for Crucifying our Inordinate

The Lord's Supper. 193

ordinate Desires, Irregular Passions, and Affections, and every thing displeasing to him: Be very watchful against Sin, and Carnal Security; that we let not In his and our Enemy, but preserve our Souls, his Temple, clean and undefiled: Carefully perform our Vows, and keep the Covenant we have Renewed, and Sworn to.

A Prayer Before, or at the Sacrament.

Look down from Heaven; the Habitation of thy Holiness and thy Glory, most gracious Father, upon a vile, sinful, worthless Creature, that desires in all Abasement and Humility to Prostrate himself before thee. To serve Thee is my highest Honour, and to enjoy thee, my greatest Happiness; yet how apt am I to look upon thy Service as my Burden? And how oft do I draw near unto thee with my Lips, and seem to Honour Thee with my Mouth, when my Heart is far from Thee? Which of thy Mercies have I not
L abused?

abused? Which of thy Corrections have I not despised, or been Impatient under? Which of thy Sabbaths have I not Prophaned? Which of thine Ordinances have I not Poluted? Which of thy Promises, or Threatnings have I not slighted, undervalued, disbelieved? Which of thy Commandments have I not broken in Thought, Word, or Deed? wherefore I abhor my self, and Repent in Dust and Ashes. God be merciful to me a Sinner. Thou mayest justly inflict upon me all the Curses that are writ in thy Law, and give me my Portion with Hypocrites and Unbelievers. But there is Mercy with Thee that thou mayest be feared, that my Sins may be pardoned, and my Soul saved. Thou hast exalted thy Son to be a Prince and a Saviour to give Repentance unto *Israel*, and Remission of Sins. He came not to Call the Righteous, but Sinners to Repentance. O for his sake Pardon all mine Iniquities, accept of me graciously, and love me freely;

freely ; Look favourably upon me, be merciful unto me, as thou usest to do unto those that love and fear thy Name. Receive me into thy favour. Give me an unfeigned Consent, and the necessary Conditions of my Right to that Covenant, which I am going to have Sealed unto me by Thee. Let Christ be formed in me, and altogether desirable unto me. Indue me, and all that celebrate thy love at this Institution, with suitable dispositions and qualifications for so solemn an Ordinance ; a throughfence of our own vileness and deserts, and of thy Infinite love and goodness : A stedfast belief in Thee, and thy gracious Promises ; fervent Affections unto Thee, and all that bears Thy Image, and likeness. Let us be filled with the Joyful Exercises of Faith, and Love, and Praise, and Thanksgiving, to which we are Invited. Let us sensibly feel the Death of Christ to be sweet, and pleasant, Refreshing and strengthening

196 The Lord's Supper.

unto our Souls, as we shall the Creatures of Bread and Wine unto our Bodies. Let us *Take* and *Eat* the Elements, in Thankful Remembrance, that his Body was broken and given, and his Blood shed for us. Let our *Taking*, *Eating*, and *Drinking*, be significations of our Receiving, and Applying Christ, with all his Benefits unto our own Soul's Comfort and Advantage, upon thine own Tears, as made Man for us, and a Sacrifice for our Sins. Let every Grace of thy Holy Spirit be suitably acted and increased, by Thee : That we may go from strength to strength ; from one degree of Grace, to another ; be more enabled chearfully to do and suffer Thy Will, until Grace be perfected in Glory ; Through Jesus Christ, our great High Priest, Sacrifice, and Alter ; to whom with thy Blessed Majesty and Holy Spirit, be all Glory, Honour, and Praise, now and evermore. *Amen.*

Medi.

Meditations at the Sacrament.

THis Sacrament is a visible Representation of the Sacrifice our Redeemer made upon the Cross to the Father for our Sins; To keep up the Remembrance of it, and Affect us with it, and to Profess our Confidence in a Crucified Christ; for the Pardon of our Sins, Acceptance of our Persons, and all our Performances. In Him I see Divine Anger appeased, his Justice satisfied, our Debt paid.

O what hath our Lord done for our sake ! How hath he ascertained his good Will to *our Nature*, by assuming *it* into his own Person, when we might have expected rather that it should have been an Abomination to him ! Those amazing Difficulties, and Discouragements that stood in the way of His *Kindness*, could not hinder, or diminish *it*. He hath endured the Cross, and despised the shame, for the love where-with He loved us : Giving sensible Demonstrations, that it was easier to Him to suffer such Torments, than to see us perish ; and to abide all the Despites, Indignities,

198 The Lord's Supper.

Contradictions of Sinners, than to forbear to save them.

O astonishing, unexpected, undeserved Kindness! we could plead nothing of our own, except perverseness, disloyalty, weakness, sinfulness, could pass for *desert*; Then indeed we had been inconceivable *Meriters*. How great therefore the depth of that Wisdom, and how is that goodness to be adored, that when Heaven and Earth was at so great a distance, found out a way for Reconciliation?

'Twas Righteous with the provoked Majesty of Heaven and Earth, to execute speedily upon me, the Sentence against Evil Doers; to come in flames of Fire to take Vengeance on such a guilty wretch as I, that hath been, that am so full of Enmity against Him: But behold his Ambassador, to offer Terms of Peace, and Amity; to Proclaim, and Seal a perpetual Agreement, and Reconciliation. *This Sacrament* Seals Remission of Sins, to all that perform the Conditions of the Covenant.

O unmerited, unthought of Mercy, Favour, and Condescension! towards a Stranger,

ger, a Rebel, an Enemy ! that can do nothing to oblige Him, that hath done so much to Incense Him, that's so unworthy of Him, so unmeet, unprepared to Receive Him, to Entertain Him, to be so nigh unto Him.

But the High and lofty one, that Inhabith Eternity, dwells in the Humble and Contrite Heart, that Trembles at his Word. O take possession of Thine own, which thou hast so dearly purchased by *thy own Blood*, let that cleanse me from all Sin.

When you Receive the Bread.

THis is the Bread that came down from Heaven, and giveth life unto the World; which I Receive as a sacred Token of his matchless goodness, as a Memorial of his *painful Sufferings*, as a Seal of those gracious tears of Mercy he hath thereby Purchased, who loved me, and gave himself for me; suffered the Punishment due unto me, died for my Sins, rose again for my Justification, and ever lives to make Intercession for me.

O my stupid, senseless, obdurate, unbelieving Heart ! That's no more affected with the Cause, the Agonies, the Pains of my Redeemer's Passion ! who can sufficiently admire and praise Thee, for this thy great condescending goodness, in taking upon Thee our Nature, standing in our stead, making thy Soul an Offering for our Sins ? Glory be to God on High, for Peace between Heaven and Earth, for his good will towards Men.

I do This in Remembrance of Thee, most merciful Saviour, who Remembered us in our Low Estate, became our Surety, paid our Debt, pacified, reconciled an incensed God, endured the Cross, underwent the Shame : who after thou hadst by thy self purged our Sins, sat down at the right Hand of the Majesty on High ; where Thou pleadest our Cause, and preservest in Thy favour all those that sincerely wait upon Thee, and serve Thee.

Let not, O let not this unspeakable Mercy and Kindness, be forgotten by me. O Keep such a lively Sence thereof upon my Soul, as may inflame me with love unto Thee, delight in Thee, a continual Care
to

The Lord's Supper. 201

to please Thee, to do all I can for Thee ; let nothing blot out the Remembrance of this thy love unto me ; let everything mind me of Thee , until I come to be for ever with Thee.

When you Receive the Cup.

Behold the Blood of the Covenant, between God and Sinners, shed for the Remission of my Sins, as well as for any others : of Infinite worth and value ; that hath quenched the consuming fire of his wrath, satisfied the utmost Demands of his Justice, made Peace between us and him, purchased for us Grace, Glory, and all good things.

Adored be thy Inconceivable Wisdom, Love, and Mercy, in our Redemption ; that Thou implored thy Thoughts about it, was at such Expence to effect it : That Thou left us not to sink in the depth of misery, which we had merited ; but exposed thy Son to Death for us, which we had not deserved : That thou invitest , and bringest us into a Covenant of Amity and Kindness, who canst not be injured by our Enmity, who hast no need of our Friendship ; who art no more benefited by us , then the Sun

202 The Lord's Supper.

is by darting its Beams on a grain of Sand, on a corrupted Carcass : with whom it's as easie to Breathe us into Hell, as to Breathe out one kind Invitation to us.

Inconsiderable, worthless, filthy wretch am I ; That deserves to be utterly abhorred, forsaken, rejected by him, who is become my only desirable Friend, my reconciled most merciful Father, my God in Covenant ; who will subdue, and Pardon my Sins, who knows what I have need of here, and will give it ; who will assist, accept of, and Crown my sincere Endeavours : for which he hath given me *his Word, his Oath, his Seal*, who cannot lye, which shall never be broken.

O my God, I Praise and Magnifie Thee, for this thy Infinite Eternal Goodness, this Inexpressible love. Let such a deep and lasting sence thereof, rest upon my Soul, that it may be my only Satisfaction and Pleasure to Meditate on it, to Commemorate it ; my only Burden to be diverted from it. O hasten the day when I shall have nothing else to do, but to sing thy Praise, to Celebrate it world without End.

In the mean Time, I offer up my Soul
and

The Lord's Supper. 203

and Body, all I am, and have, unto Thee; to be sanctified, guided, saved, disposed of by Thee: Beseeching thee, to make me willing, and obedient, patient, and contented, humble, and submissive, chearful, and believing, stedfast and unmoveable in thy Service unto the End.

Let me approve my self actually reconciled, by my Hatred of, my Enmity with *Sin*, which made the first Separation between Thee and us; and for *which* thy Son was made a Sacrifice: and be afraid of offending Thee, not only, because thou hast Power to hurt, but because of thy love wherewith thou hast obliged me. Can any Malefactor, or Rebel, expect a Peace or Pardon, with Arms in his Hand? Are any Conditions more reasonable, than that we cast away our Weapons, bewail our Crimes, Receive thy Son as our Mediator, Serve Thee in newness of Life? when all which also are such desirable Priviledges, our Happiness, as well as our Duty?

O make good the gracious Promises of the Covenant unto me; that Thou wilt be my God, forgive my Sins, give me a new Heart, sanctifie my Nature, put thy fear within me, that I shall never depart from Thee;

204 The Lord's Supper.

Thee; that thou wilt never leave me nor forsake me.

O I am afflicted for my sloath and Indisposition to, and in his Service; for the listlessness and backwardness of my will, to give up my self absolutely to him, who so willingly gave himself an Offering for my Sins. How should this love of God, of Christ, make us Industrious and Affectionate in our Attendance upon him? O, how can we but serve him as Friends, with Alacrity and Delight? How ill doth a dull and sluggish Temper become us, when we approach so hearty a Friend, that was so solicitous, and at so much pains to be at Peace with us? How should we combine all our Thoughts and Affections together to serve that God, who hath made all his Thoughts conspire to Reduce us Honorably, and successfully unto himself?

With what Thankfulness may I accept of the smartest Dispensation? How Contented may I be in every Condition, now I am reconciled? I may well endure the strokes of a Father, since they are all for my Profit, since I am not like to feel his Sword, as a Judge. Blessed is he whose iniquities are Pardoned, unto whom the Lord Imputeth not Sin.

There's

There's no room for any hard Thoughts of God, after so signal a Discovery of himself in his Son. If he was so willing and desirous to make *Reconciliation* by his Blood for all our Sins, when They lay before him in their Crimson Aggravations, much more will he renew it, on a particular fall, that we are truly humbled for. How can we refuse Peace, he so tenderly and importunately offers? He shuts out none, that shut not out themselves: He is more willing to Receive us into favour, to embrace us, then we to go to him, to Receive him.

Extend thy Mercy (O Father of Mercies) to all Mankind. Give Repentance unto Sinners, increase of Grace and Strength to all Thy Servants; Reduce those that are out of the way, raise up those that are fallen, confirm and strengthen those that stand, Relieve and Comfort all that are in Distress; Pity the Follies of Mankind, Deliver them from their Sins and Miseries: Hear the daily Prayers of thy Holy Catholick Church; Enlighten those that are out of it, with the Knowledge of thy Truth; Make us in these Three Nations a Holy People, a Habitation of Righteousness, a place where thy Honour dwells. Reward
and

206 The Lord's Supper.

and Recompence all our Friends, grant Forgiveness and Charity to all our Enemies; Continue good will among our Neighbours; Support the Sick in Faith and Patience, be with those who are leaving the *world*, fit them for a better, Receive the Souls which thou hast Redeemed with thy Son's most precious Blood, to whom with thy Blessed self and Holy Spirit, be all Glory, Honour, and Praise, now and for ever, *Amen.*

A Prayer after the Sacrament.

ALL possible Praise and Thanks be given unto Thee, most gracious God and merciful Father; for all the Instances of thy Goodness unto me; for my Health, Peace, Safety, Food and Rayment, the Society, Kindness, and love of Friends; Success of my Labours and good Endeavours after the things of this Life and a better; for all the Blessings I have enjoy'd, for preserving me from those Evils I have deserved and escaped: for the means of Grace; the Assistances of thy Holy Spirit, any Inclinations
towards

towards thee, any care to please thee: for the Fountain and Foundation of them all, the Lord Jesus Christ; for thy wonderful Love in sending him, to save us from Sin and Misery, to Reveal and lead us to Eternal Happiness, and for giving me this Day, the Pledges and Assurances of the same. My Highest Praises fall Infinitely short of thy most Excellent Majesty; and I am ashamed of the most Affectionate Thanks I can Render unto Thee: for those Inestimable Benefits thou hast Confer'd upon me, and so long continued unto me: How much Cause then have I to be abased for my shameful Disobedience, forgetfulness of thee, and Ingratitude to thee, to whom I owe All I have in this World, or hope for in the next? I humbly Implore thy Tender Mercies in the Forgiveness of all my Sins, for his sake, who hath borne the Burden of them, and satisfied thy Justice for them. Let me have such a lively sence of thy marvelous love, and of my Redeemer's Sufferings,
always

always possessing my Soul , as may oblige me for ever unto thee. Constrain me to love thee, to obey thee, to trust in thee, to be always Content with the Portion thy Wisdom and Love allots unto me ; and to Rejoyce in the midst of all the Troubles of this life ; now thou hast given me the Earnest of a better , the Pledges of my Salvation. Preserve in me a constant sence of the great value of my Soul , for which he hath paid so dear ; and a great Esteem of that Purity and Holiness, for the Restoring of which, he was obedient to the Death of the Cross. Let the same mind be in me that was in Christ : Make me more and more in love with that Lowliness and Humility, Tenderness and Compassion, Love and Meekness, Heavenly-mindedness and Submission, Holiness and Delight to do thy Will, Patience and Forgiveness, that shone in his life and Sufferings : That living in the Imitation of his Holy Example, I may be made partaker

The Lord's Supper. 209

taker of the Benefits of his Death and Passion; his gracious undertakings for me. Let me live in the daily Thoughts, and Praise of his exceeding love. Let it be the Care and Business of my life, to serve, please, and enjoy thee for ever. Let many be daily brought in to understand, and partake of this great Salvation, purchased by our Redeemer; let him be made known and faithfully obeyed all the world over. Enlarge, Reform, Unite thy Church, more especially in these Three Nations, let every Member of it be Sanctified, support, and saved by thee. Let all of us that have waited upon thee this Day at this solemn Ordinance, be pardoned, and accepted in the Beloved, be mindful of the Vows and Engagements that are upon us: let us love one another as Christ hath loved us, and given himself for us; and live as thy Redeemed ones, that have tasted how good the Lord is, and will be unto us: we being delivered out of the hands of our Enemies,

210 How to Prepare for

mies, let us serve thee without fear, in Holiness and Righteousness all our Days, through Jesus Christ, in whose Holy Name and Words I further Pray, *Our Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come ; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread , and Forgive us our Trespases, as we forgive them that Trespas against us ; And lead us not into Temptation, But deliver us from Evil: For Thine is the Kingdom , the Power, and the Glory, for ever and ever. Amen.*

How to Prepare for a Comfortable Death.

I.

BE sure your state, and Condition, your Nature, Disposition, and Inclinations are changed ; That you have an *Interest in Christ* (the only Ark that can carry us safe to shore, after that General Ship-
wrack

wrack made in *Adam*). An inward principle of Piety and Holiness, a renewed Soul, a reconciled mind to God, and True goodness (which is nothing else, but an Harmony, or Right order of Heart and Life) That you are possessed of the Sanctifying Spirit, made partaker of the Divine Nature, and Image, Temper, and Dispositions; resembling Him in his Imitable Perfections, of Justice, Truth, Goodness, Kindness, Clemency, Bounty, Benevolence, &c. Absolutely, and Intirely resigned, and devoted to him without Reser.^e or Exception; to be govern'd wholly by his Laws. You are then reconciled to God, you have the Judge for your Friend and Advocate; and the Earnest of your Future Inheritance. *He deserves not the Name of a Christian (saith St. Jerom) who lives in such a state, in which he would not die.* Good men neglecting clearing up their Evidences and Hopes, Their Claim and Title to Heaven, hath made them live Comfortless, and die Heartless. 'Tis dreadful entering Eternity upon loose Hopes, and fluid Peradventures: To die, and not to know how we shall speed in another world: To fall into the *Hands of Death*, (as the *Lepers* into the *Syrians*) not knowing whether we shall meet with Kindness
or

or Cruelty: like that dying Philosopher, *Dubius vixi Anxius morior, nescio quo vado*. But what is it to be put into the *Bill of Mortality*, when our Names are written in the Book of Life? where guilt is Removed, Death is disarmed. We may well desire to be dissolved, when we know our Redeemer liveth: That He shall be our Judge, who hath taken upon Him our Flesh, who hath given us his Spirit, upon whom we have fixed our Expectations of Happiness, for whom we have suffered from this vile world, whom we always looked on as our Treasure and Portion, whose coming we have so long looked for and desired, who hath the Keys of Heaven, Hell, and Death; our Friend, our Brother, our Husband, our Head: He will not endure to have his own Members cast off; He will never disown those that shall be found in Him; He will vindicate his own Claim and Title to us; He will not lose his own Purchase; not deny his own work; not condemn us for that Debt himself hath undertaken to pay; for whom He came to be Surety, was Sentenced, Condemned, and Suffered. *There is no Condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the*
 (a) Rom. 8.1. Spirit (d). If upon Gospel grounds

a Comfortable Death. 213

grounds our Hearts Condemn us not, but Testifie we are reconciled to Him, we may be sure He is reconciled to us, and may have Confidence in the Day of Judgment.

II.

In your several places and stations, Employ well your Talents, your Trust, your Stewardship, your *Time*; fill up every space of it, by well spending it. Do all the good you can while you are Here; not only by a daily Exercise of Publick and Private Devotion, but by being in any kind useful and beneficial to others (which is a great part of our Business in this world) by a Charitable helping the necessitous and distressed, allaying their Sorrows, removing their Burdens, supporting them under their Calamities, by all Offices of Kindness and Friendship, hindering Injurious Contentions, promoting Love, Peace, good *will* amongst Men; by furthering their welfare; by being Courteous and Affable, long-suffering, mild, easie to be intreated and reconciled; of a Benign, Compassionate, Sympathizing Temper; Contributing as much as we can, that every one may live as Happily by us, and be as good as may be. More especially, *doing good to Mens Souls,*
by

by seasonable frequent Reproofs and Admonitions, good Advice and Example, to bring them into love with Goodness and Virtue, and Rescue them from the Dominion of Sin and Satan, and an Intollerable Damnation. A good and generous man, is Ambitious, and heartily glad of an Opportunity to save a Man's Life or Estate, when in Danger; but He that's an Instrument of Another's Eternal *Salvation*, saves the

most precious thing in the
(e) Dan. 12.3. world, & furthers his *own* (e).
Jam. 5. 19.

We may do a great deal of good in a *little Time*, Husbanded well, and suffering none of it to be swallowed up without endeavouring to do some real good to our selves or others. We account Him Happy that's taken hence whilest He's well Employ'd, and every man wilhes to Die so: we cannot choose the Circumstances of *our own Death*, but may certainly make it *Comfortable*, by employing our selves so, that when God shall call us, we cannot be accused of any gross mis-spence of our Time, or the neglecting any Opportunity of doing, or receiving good, the Providence of God hath put into our Hands. *One of the most principal Rules of solid Devotion* (saith St. Cyran) *is, that we let not pass the least occasion of serving God.*

III.

Exercise Charity and Mercy, according to your Opportunities and Abilities.

Alms delivers from Death (f).

Come up for a Memorial before God (g). Charity covers the multitude of Sins (h). For-

giving others Intitles us to the Pardon of our Offences (i). We can challenge

no Reward from God for our

Duty, because the Service of our whole

Lives, is Antecedently due to him, and we

Receive all from him; but, a *good life* qual-

ifies and disposes us for that Happiness He

hath promised to Holy and pure Souls; and

no Grace or Virtue, more immediately

prepares and fits us for it, than *works of*

Mercy; which are like to have a greater

Influence on the last Day's Proceedings,

than most are aware of (k).

All the Actions of Men shall

be brought to account, but

Christ Representing to us the

process of the last Judgment,

and instancing only in works

of Mercy (l) signifies at least

thus much to us, that he

(f) Il. 1. 17.

Dan. 4. 27.

Ecl. 3. 9.

Tob. 4. 10.

(g) Act. 10. 4.

(h) 1 Pet. 4. 8.

(i) Mat. 6. 14.

15.

(k) Lu. 12. 33.

and 16. 9.

1 Tim. 6.

17. &c.

(l) Mat. 25.

32. &c.

hath

hath a peculiar Regard to those, in acquitting or condemning men at that Day : He looks upon the Performance, or Neglect as Redounding upon himself, and Intimates there's something peculiar in the Exercise or Neglect of this Grace, to Intitle us to his favour, or expose us to his wrath. The marble-hearted Cruelty of wicked men, is the only thing mentioned that makes the Bill be found against them whilst the Righteous are strangely surpriz'd, when told, they had shewed favour to their Judge, to him that sat on the Throne, whom they had never seen in all their lives. He assures us, while we are feeding the meanest of his Brethren (as such) we have Himself our Guest : are Treating Him, whilst we Relieve the real Sufferer, that asks it in his Name. And who would not gladly pare off all the Superfluities of life, that he might always have ready an Entertainment for so great a Personage as Him when he Craves an Alms? If we have been kind, compassionate, and merciful to others, we have the greater ground to hope we shall find him so to us ; who that he may Encourage us to Imitate his Love and Goodness, Proportions his Dealings to us, to ours with others ; *forgive and ye shall be forgiven, give and it shall be given unto you*

a Comfortable Death. 217

you (m). None have more reason to dread his Justice and Severity, than those that shut up their Bowels of Compassion towards their Brethren; for, *He shall have Judgment without Mercy, that hath shewed no mercy* (n). I do not Remember (saith St. Jerom) to (n) Jam. 2. 13. have read, *that ever any Charitable Person dy'd an Evil Death.* God will not reject him in his greatest Needs, in his passionate Requests; for God is Love, and every degree of Charity that dwells in us, is a participation of his Nature. And therefore, when on our Death-Bed, we have many things to trouble us, and our Friends have forsaken us, or prove miserable Comforters to us, we may call to mind the Alms we have given, the Injuries we have forgiven; how we have sought objects for our Charity, imbraced and followed Peace with all Men, and with the Eye of Faith look up to God, coming to pronounce the last Sentence, *according to his mercy, and ours. I have been* (saith Cyrus the Persian on his Death-Bed) *a lover of Mankind, and a friend, and merciful, and now I expect to Communicate in that great kindness which he shews, that is the great God, and Father of Men, and Mercies.*

(m) Mar. 11.
25. 26.
Luk. 6. 37.

IV.

Die daily towards all Carnal Comforts and Delights ; Disuse, disingage your self from them, deny your self in them ; wean your self from the world , let your Heart grow strange unto it ; get right Apprehensions of it, by diminishing its seeming Excellencies, and considering its real Inconveniences. Judge not of it by that Repute, and Entertainment it finds amongst men, but *Ill* it doth Them ; how defiling , dangerous, unsutable, unsatisfying, Common (given to the worst) Transitory , unuseful in our greatest need. *Present the Soul with that Bill of Divorce which Death will shortly give to all your Indearing Enjoyments.* Take it but for your Pilgrimage, your passage to Life ; be as Indifferent in these Things, as Travellers in the Affairs of a Foreign Country. Receive with Thankfulness what comes with a fair Providence , upon Honest Endeavours, but let your *mind* be *upon* your *Home*. Contentedly suffer Losses and Inconveniences in your way to it. He that hath unfeignedly made *Heaven his End*, will readily pass to *it* on the hardest Teams : and Comfortably think of laying down his Head in the Earth ; for every man is willing to obtain

a Comfortable Death. 219

obtain his End, to receive his Reward, to enter upon his Estate. 'Tis much for the sake of the Flesh that most Perish; that Death is so unwelcom to us. O could we subdue that, and live above its Pleasures and Desires, we should easily bear its Dissolution; a Picture that *hangs loose* on the wall, is easily taken down, and removed; but with much rending if *fastned to it*.

V.

Live so, as you may be always Ready to give an Account. Be sure you be sincere. Perform every Duty with all your might, and as if it were your last. Do every thing *with Respect to an after Reckoning*: will this bear the Tryal, turn to a good account at the great Day? Would I do thus, were I now going to stand before Christ's Tribunal? The Consequences of all our Actions extends as far as another World. The Apostle seems to be startled at such like Thoughts, *seeing then that all these things shall be dissolved, what manner of persons ought we to be, in all holy Conversation and Godliness?* (o) As (o) 2 Pct. 3.
11. 14. if all were little enough to qualifie us for a Happy Eternity. Have a special Regard to the Duties of your particular

cular Calling ; be Diligent, and Honest in it : God judges of men *by the general course and tenor of their lives*, (rather than by any single or extraordinary Action) which is best seen by their demeanour in that place, and station his Providence hath set them in. Take Heed of offering violence to your Conscience ; of doing any thing you know to be a Sin, or neglecting any thing you know to be a necessary Duty ; for that's to Sin deliberately, to provoke God, to give you up to hardness of Heart, to withdraw his Grace, and Spirit from you. Have always a clear unspotted Conscience, void of offence. *Behold I come as a Thief, Blessed is*

He that watcheth and keepeth his (p) Rev. 16. 15. *Garments* (p). Beware of those things that will fright you in the Night ; of doing any thing now, which will make Conscience flash in your face another day ; and reproach you with the Remembrance of what you was told would be bitterness in the latter End ; when no Sanctuary to shelter, no Cordial to revive, no bosom Friend to stand by, and hearten you : Then Spots will appear in their Breadth and Blackness ; Sin and Wrath, another thing, than in your Health and Ease. *Conscience speaks loudest, when men grow speechless.* Guilt makes us shoy of a Holy Presence,

a Comfortable Death. 221

Presence, kindles the sparks of Hell in our Souls, and renders Death terrible indeed; while a Sabbath of Rest Ensues Innocence, and a well-spent life; makes the Righteous as bold as a Lyon; to receive Death with open Arms, for its sting is taken away; to Hug and Embrace the Promises afar off, as actually Existent and present, as a man doth his Intimate Friend, who hath been long absent in another Country. *Remember now O Lord I beseech Thee, how I have walked before Thee in Truth, and with a perfect Heart, and have done that which is good* (q) *Is. 38. 3.*
in Thy sight (q).

VI.

Lay up and secure every day something against your last, i.e. The Comfort of a well-spent life, and provisions suitable, and proper to the Necessities of *that great Day of Expence*; a strong active well tryed Faith, a deep, large, exercised Repentance; a mind well furnished with wise Considerations, an unconstrained Charity, a firm Hope, a profound Submission to the Will of God, a well grounded Expectance of a Blessed Eternity: *And this*, not only by overcoming and despising the world, accustoming your self to suffer Injuries, and Affronts,
M 3
Losses,

Losses, and cross Accidents in it ; a delight in (by Conversing with God and) Heavenly things, getting sweeter Thoughts of it, than of the most prosperous state on Earth : But by considering with what Arguments then to fortifie your Soul, what graces and defences are requisite to render Death easie, safe, and happy : And more particularly, by daily, assiduous, fervent address to God, to be with you, stand by you, assist you at that Time, to resist and subdue the Assaults of Satan, to strengthen you against Impatience, and Infidelity ; to quicken you to Diligence and sincere Endeavours for obtaining what you pray for, else you play the Hypocrite with, and mock God. Common Acquaintance will not do ; it's not enough to say, *we have eaten and drunk*

in thy presence (r). There must
 (r) Lu. 13.26. be frequent Interviews, a spiritual Intimacy between Him and us. He that hath had an intire Conversation with God, cannot fear to go to him. No marvel they Tremble that know him not, or know that he will not know Them. Had *the Fiery Chariot* fetched away *Elijah* unlooked for, we had doubted of the favour of his Translation. *Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that*

a Comfortable Death. 223

that shall come to pass, and to stand before the Son of man (s). (s) Lu. 21. 36.

VII.

Put not the Evil day far from you; Familiarize Death unto your Soul by frequent Meditation of it. Look not upon it at a distance, but even at the dore; let the Thoughts of it dwell with you. O how soon, how suddenly will winged Time rush into Eternity? Our Lord comes, not only in a Day, but in an Hour we think not of (t), and none but (t) Mat. 24. 44. 50.
He could ever say, Mine Hour is not yet come. We are not sure to be further from our Grave on our Feet, then on our Sick Bed. Serve up a *Skeleton* at your Table; walk upon *Mount Calvarie*: Present to your Soul a frequent view of the *Black Scene* you go through, when you go off the Stage. Be still *stooping down, and looking in to your Sepulchre*. Fancy you see a Grave gaping for you, your crazy Tabernacle falling upon your Head, your Breath growing Cold, your Eye-strings breaking; How fast Time is Eating you out of Possession of all here. Such Thoughts will not only cool our passionate fondness to Earthly things, make us sober and indifferent in their use,

M 4. and

and habitually ready to part with them; but take off the Horror of the Apprehensions and approach of Death; we shall find it, not a Stranger, but an intimate Acquaintance, an expected Friend: we shall make no more of it, than of going through a dark Entry to our Father, of falling into the Arms, and Embraces of our Mother, and Sister. No guest comes unlookt for, to him that keeps a Constant Table. A little warning serves a Tenant that's provided for, that's often thinking of a Remove.

VIII.

By all means strengthen and confirm your Belief in the Promises of This, and another Life. Live, walk by Faith, and not by Sight. Dwell on the Believing Thoughts of Everlasting glory; and Inure your self to the daily Exercise of the Imployment of it; of Love, and Joy, and chearful Praising God, which will much prepare, incline, dispose you to be There. Converse chiefly with those that shall be your Companions for ever: A Stranger Rejoyces when he meets with his own Countrey men. In your Pilgrimage enjoy as much as you can of Heaven, which begins Here: let your Treasure, your Heart, your Conversation be in it. Think what

what others are Enjoying whil't you are Here ; and what a life it will be to see and enjoy the Blessed God , your glorified Redeemer ; To be perfectly taken up in the full fruition thereof, among Saints and Angels in the new *Jerusalem*. O, Could we but realize that , how would our Hearts be affected and ravished with the prelibation, and foresight of it ; as Marriners in a Tempest at Sea, when by a Perspective-glass they discern their Harbour afar off ; how do they Rejoyce, Embrace, and make towards it ? 'Tis utterly the fault of Christians, when they see the Earth Cut out among its Possessors, to measure Themselves by the standard of the World ; and value their Estates by the *Creatures Rate-Book* ; so They are always poor, whil't They *Inventory* what Goods They have , not what They Hope for, and expect ; for then they could see no end of their Riches ; That they have their Portion to Receive, when all the Treasures of this World shall be exhausted ; Enter upon their Estate, when the Inhabitants of it, shall become Bankrupts, turn'd out of all, and have nothing to look for, but Wrath and Vengeance. They exceedingly wrong their Souls , and hinder Themselves from a willingness to be with God, in spending their days in doubts and droop-

and habitually ready to part with them; but take off the Horror of the Apprehensions and approach of Death; we shall find it, not a Stranger, but an intimate Acquaintance, an expected Friend: we shall make no more of it, than of going through a dark Entry to our Father, of falling into the Arms, and Embraces of our Mother, and Sister. No guest comes unlookt for, to him that keeps a Constant Table. A little warning serves a Tenant that's provided for, that's often thinking of a Remove.

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226 **How to Prepare for**

ing worldly Dulness, and neglecting so much the Graces, and Work of Heaven.

IX.

Review daily your Heart and Life by a solemn Scrutiny. Summon your self before the Bar of Conscience; *Reckon* for your Thoughts, Inclinations, Passions, Words, and Actions; your behaviour in your several Duties, Places, Relations. Take a strict Account of the miscarriages of the Day, what Sins of Omission, or Commission you have been guilty of; and Confess them to God with an hearty sorrow and shame, and a great Detestation of your self; and firmly Resolve by his Grace and Assistance never to be guilty of the like again; but to lead a new life. A speedy, present, and particular Repentance, is the way to keep your accounts even, and to leave as little as may be upon the score to Trouble you when you are least able to bear it, and have most need of Comfort; and likelier to wipe out the guilt of your particular Sins, than a general Repentance on a Death Bed, when you cannot but forget, and omit many things which you can take no distinct notice of. 'Tis too much Presumption for any man to Conclude that his Sins will be forgiven him
in.

a Comfortable Death. 227

in a lump, and that a general Confession, and Acknowledgment of them will suffice when he comes to Dye. Let no less Humiliation, Repentance and Faith serve for the least Sin, then you have good ground to conclude will carry you boldly from your Knees through Death to Judgment. Thus get your Case rightly stated, by letting Conscience have the full hearing of it in her private Sessions, before you appear at the great Assize. Make your *Bed* the Memorial of your *Grave*, and your *Evening Thoughts* an Image of the *Day of Judgment*: Then which there's no greater Instrument of Piety and Virtue in the world; This will make us ashamed, and afraid to neglect our Duty, to commit any Sin, when we know we must be accountable to our selves for it at Night, and to God at the last Day. By this means we shall be able to Correct the Errors of our past Lives, to walk by a sure and steady Rule, to make our Repentance particular, to prevent Sin coming on us with an After-clap; for, if we would Judge our selves, we should not be Judged (v). Let Conscience speak (v) 1 Cor. 11. 31. as a *Law*, a *Witness*, a *Judge*, now, else it will be a *Worm* in Hell. No wonder most are afraid of Death, they
are

228. How to Prepare for

are Strangers at Home; and Justly Dread being called to account, not knowing how things stand between God and Them.

Finally, *Often set before you the Condition of the wise and foolish Virgins, when the Bridegroom cometh* (w). Behold

(w) Mat. 25. the Judge standing before the
1. &c.

(x) Jam. 5. 9. Dore (x). Fancy you see the
Fire already kindled, which

e're long will turn the whole Globe of Heaven and Earth into Flames: The Heavens passing away with a Hideous Noise and Clamour; and the works of Nature and Art, Men so Idolize and Dote upon, Consuming and Burning to a black Coal: The Son of Man coming in Power and great Glory, with his mighty Angels: The Books opening. The last Trump sounding. The Dead starting out of their Graves; *the wise* with great Joy and Triumph, to their expected Blessedness, *the foolish* in Horror and Amazement, looking for their fearful Doom. Think, what a Terrible thing this will be to the Drowzy world; what a surprize to the Careless and Ungodly, to be thus suddainly overtaken, not knowing what to do, or which way to Turn: The trembling Multitude running up and down, appaled, astonished,

a Comfortable Death. . 229

nished, and Confounded ; In so much Despair of the abused Mercy of God ; that instead of Supplicating it, They'l call to the Rocks and Mountains to fall on them and hide Them from the face of Him that sits on the Throne, and from the wrath of the Lamb ; and find them as Inexorable as God Himself. O the ghastly looks, the shivering Motions, the distorted Eyes, and listening Ears, the distracted Faces, and trembling Hands, of the Confident and Daring Sinners, at that great and terrible Day ; when all the fewel Men feed their Lusts with, shall be turned into fewel for Hell fire, and stings of Conscience. *When every Vice shall have its proper Torment : The secure Sinner, be fill'd with Remorse and Anguish : The Sensualist tormented with an insatiable Hunger and Thirst, when a Vexatious Fire shall burn Body and Soul. The Tenacious greedy worldling, perish with want. Confusion and Shame cover the Proud and Vain-glorious. How wistly will the sensual Sinner then look, when all his Terene Pleasures shall be snatched away by those merciless Flames ? what will the Voluptuous Glutton do, when he shall see all his curious delicious Dainties, with which he so gratified his brutish Palate, turn'd to Ashes ? where will*

will the *Covetous Avaricious Earth-worm*, delve of *Scraper* for Riches, the *Ambitious* clime for Honour, when they see all Gold and Silver, Crowns, and Scepter, burnt up? How soon then will *Mens fond Presumptions*, and *Self-flatteries*, vanish into smoak, and vapour, end in dreadful despair; when all shall appear in their own likeness, nakedly, as they are, and there be no varnishing, or gilding over a Rotten Heart? How will mens borrowed Colours be then melted away? what a number of Painted Vizards, and Disguised Masks of false Hearts, be thrown into the Fire? what would the *Man invited to the Marriage Feast*, give for a *Wedding Garment*, when he stands at the Dore, and Receives a Repulse? and the *foolish Virgins*, for *Oyl*; How will the Market of Grace Rise, with what Industry will they seek it, when they hear the Rumour of the Bridegroom's approach? The *Despised Ignorant Christian*, will then appear wiser, than the craftiest Polititian: The vilest Believer out-shine the Rich man's Skarlet, and glittering Robe: The Content of this World, be of more value than all the Treasures of it: The Penitent's Tears, yield more Comfort, than all the Mirth and Jollity of the Earth: A Holy Life, give more Satisfaction,

a Comfortable Death. 231

faction, than all the licentious Humours of this Jovial Age. When God shall give Relaxation and Rest, to his troubled Saints : when all their Burthens of Persecution, Temptation, and Sin, shall be Removed : All their Bodily Diseases and Infirmities, end in perfect Vigour, Agility, Spiritually, Incorruption, and Glory : All their Ignorances, in a perfect Intuition, and Vision of God : All their Troubles of Conscience, in perfect Peace : All their Distempers of Sin, in perfect Subjection to the Will of God : All their exorbitant Affections, in a Regular, and Harmonious motion towards the Supream good : All their Distractions, and deadness in Duty, in a vigorous Activity, and uninterrupted exercise of Grace : All Church Divisions, in perfect Union and Communion of Saints : when they shall have no misgiving Thoughts, no Remaining depravity in their Nature, or new Contracted guilt, to Eclipse the face of God, or deject theirs, and make their Countenance fall before him : nothing taken from them, but their Prison, their Chain, their Clog, their Shame, their Sting, their Poyson, their Burden, their Misery.

The

232 . How to Prepare for

The Consideration of Judgment to come, is enough sure to perswade us to a strict and diligent Care of our Lives, and Actions; to cast a damp upon all youthful Dalliances and Solaces; to Check them in their eager pursuit of their

(y) Ec. 11. 9. most delicious Pleasures (y).

To make the Judge upon the Bench, Tremble at a few words of a Prisoner at the Bar (z). The

(z) Aët. 24. 25. Drunkard, to let fall his Cups; and the Busie Worldling, to stand at gaze; The Prophane Atheist, to hide his Head; and the sleepy Sot, to start up, into Anxious wonder; To hush the loud Companions, into silence, and the merry Droll, into a Careful Look. No Sinner knows how soon he may be reduc'd to the very last opportunity of making his peace with God; and brought into those straits, that no wise Considerate man, would be in for all the World: Into such a Condition, as to have nothing to save him from perishing, but a suddain Repentance; to have but this Plank left, which is a Thousand to one, whether ever it will bring him safe to shore. Now, he apprehends himself in Danger; He is Infinitely troubled for his neglecting Preparation for that, which he could not for
his

his life but believe would Come. He thinks (and it's to be fear'd, very right) its somewhat too late to set about it; to little purpose to gird up his Loins, when he can do no Service; to light his Lamp, when all his Oil is spent: He's afraid he shall have no Time to do any thing Considerable in this work; that God will not accept of any thing he doth, at such a Time; He vainly wishes for some of those Hours he was Sick of, hung upon his Hand, he foolishly wasted and mis-spent; and nothing hinders him now, from setting about the work, with all his might, but that He hath neglected it so long, and that it's now too late. But is it not better, to prevent the occasion of it? To take away the ground of such vain wishes, such sad Complaints? why should we not Resolvedly do that now, which so many when they come to Die, heartily wish they had done? *The foundation of our Peace and Comfort at Death, must be laid in our youth and health; living in a Continual Expectation, and Preparation for it; doing all things in order to it; getting a stock of Habitual Grace; and keeping our Souls in a vigorous, vigilant Posture. Let your loins be girded about, and your lights Burning,*
and

and ~~be~~ your selves like unto men that wait for their Lord, when he will return from the Wedding; that when he cometh and knocketh, they may open to him Immediately; *Blessed are those Servants, whom the Lord when he cometh, shall find watching.*

Luk. 12. 35,
36, 37.

**A Prayer for a Comfortable Death;
To be added to our daily
Devotions.**

A Almighty Creator, and most Merciful Redeemer; who hast made me as the Clay, and wilt bring me to Dust again: Have Mercy upon me now, and at the Hour of *my Death*: By a Holy Conversation, and Habitual performance of my Duty, let me be always Ready for it: let it not be unprovided, or untimely; having in it nothing Extraordinary, but an Extraordinary Piety, and the Manifestation of a great and miraculous Mercy. Hide thy face from my Sins, and blot out all mine Iniquities. Let me pass through the Valley

a Comfortable Death. 235.

Valley of the shadow of Death, with safety and a well-grounded Peace, a meek and quiet Spirit, and a sense of thy Love and Mercy; let me then fear no Evil, because thou art with me, thy Rod and thy Staff Comforts me, when my Flesh and my Heart faileth me, be thou the strength of my Heart, and my Portion for ever. Give me a right use of my Sences and Understanding; an unfeigned Repentance, a strong Faith and Patience, a firm Hope, a sincere love to thee, and all the world. Be thou the Portion of all my Relations and Friends, and our exceeding great Reward. When our Earthly House of this Tabernacle is dissolved, let's have a Building of God, an House not made with hands, Eternal in the Heavens; while I live, let me live unto Thee; when I die, let me die unto Thee; living or dying, let me be thine, through Jesus Christ our Lord. *Amen.*

Another.

Another.

O Judge of all the World, and Father of Mercies: In all Humility I Prostrate my self before Thee: O Remember not against me the Sins of my Youth, nor of my Riper years; but according to the multitude of thy Tender Mercies, blot out all my Transgressions. Let me not in a short life, Create to my self Horror, Amazement, and Eternal Torment; but be every day doing that, which will be matter of Triumph, and Rejoycing when I come to Die. All the Dayes of my appointed Time, let me wait till my Change come. Preserve me in thy Faith, Fear, and Love, to my Life's End. Cast me not away from thy Presence, take not thy Holy Spirit from me. Deliver me whom thou hast Redeemed with thy most precious Blood, from the Power and guilt of Sin, from offending Thee

Thee or others, by an Impatient uneasie Spirit ; from the Assaults of Satan , from an Immoderate fear of Death , from Eternal Damnation. That when I have served Thee in my Generation , I may have an Abundant Entrance into the Kingdom of our Lord and Saviour Jesus Christ ; to whom with thy Blessed Majesty , and Holy Spirit , be all Glory , Honour , and Praise , now and evermore. *Amen.*

Another.

O Thou that art the Father of Mercies , and God of all Consolation ; Receive , and keep me in thy Favour , in the Unity of the Spirit , in the Bond of Faith , and Peace , and in Righteousness of Life. Make me always sensible of the shortness and uncertainty of my Life ; and of the suddainness and certainty of that Day , when thou wilt

wilt bring every work into Judgment, with every secret thing, whether it be Good, or whether it be Evil. Lead me in thy way; Sanctifie, and Support me by thy Holy Spirit, now, and all my Dayes. Bind up my Soul in the Bundle of Life. Redeem me from Sin, and Death, and the Power of the Grave; and bring me to thine everlasting Kingdom. Let not any Neglect, Temptation, Pain, or Passion, Discompose my Thoughts, or Duty, or hinder me from a well-grounded Confidence in thee. Let neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, separate me from the Love of God, which is in Christ Jesus our Lord, who hath Taught me, when I Pray, to say, *Our Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come; Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and Forgive us our Trespases,*

a Comfortable Death. 239

passes, as we forgive them that Trespas
against us; And lead us not into Temp-
tation, But deliver us from Evil: For
Thine is the Kingdom, the Power, and
the Glory, for ever and ever. Amen.

FINIS.

E R R A T A.

IN the Epistle, Pag. 9. l. 25. blot out of, p. 22. l. 11.
r. scatterings.

In the Book, p. 16. l. 20. r. became, p. 35. l. 11.
r. those, p. 58. l. 14. r. Temptations, p. 67. l. 11. r. Thy,
p. 72. l. 10. r. vanquish, p. 78. l. 14. r. gainful, p. 91.
l. 17. r. seasonable, p. 108. l. 8. r. meaness, p. 113. l. 15.
r. It's, l. 19. r. afforded, p. 116. l. 4. r. unto, p. 154. l. 1.
blot out may, p. 186. l. 3. r. It, p. 188. l. 23. r. stupid.

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